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for

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CHRISTMAS, 1947

Your publishers and editorial staff wish all readers a very Happy Christmas. We have tried to put genuinely Catholic Christmas spirit into the contents, suggesting projects, programs, and decorations for high school, grade school, and kindergarten.

It seems that now more than ever before, the Catholic school must become more and more Catholic. In the words of Sister Annetta (page 340) we must teach our pupils "to live here for the hereafter." That is why we examine the "educational implications of theology." That is why "the pastor looks at his school." That is why we suggest "a Christmas crib project." That is why we discuss "the Church and Negro education."

HIGH SCHOOL RELIGION

The author of "A Proposed Workbook in High School Religion" (page 344), Sister M. Catherine, asks our readers for suggestions. You may write directly to the author or to the editor.

GET YOUR INDEX

Soon after you receive the December issue, an index for the contents of THE CATHOLIC SCHOOL JOURNAL for 1947 will be ready. You should have a copy to be bound with your volume. You may have it free if you ask us for it. Just address a post card to THE CATHOLIC SCHOOL JOURNAL, 540 North Milwaukee Street, Milwaukee 1, Wis.

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The CATHOLIC SCHOOL JOURNAL

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Theology and Some Educational Implications*

Edward A. Fitzpatrick, Ph.D. **

A THEOLOGY of education must explore all the possibilities of the interrelations of education and theology. In this article we shall consider the organization of theology as a branch of knowledge in order to see, as part of this series of articles, what contributions theology may make to the subject matter of education, its philosophy, its science, or its practice. Our explanation will be the nature of theology and its principles, its organization, and its major fields.

The Broad Field of Theology

The simplest definition of theology is that it is the knowledge of God. It is called a science, i.e., organized knowledge, though we shall have to consider that separately. Man's knowledge of God comes from what is called the book of nature and from revelation. Its sources are, therefore, both natural and supernatural. This is theology in its broadest sense. It includes what is called natural theology, a philosophical discipline, and theology proper.

Sociological Study of Religious Data

Theology is called the science of religion, but the science or knowledge of religion may be on several levels. There is a widely diffused human experience which men call religious. Included in this will also be the whole area of superstition. It includes man's yearning to know the meaning of life, and of the universe in its ultimate explanation; in includes man's efforts to appease or to serve the forces or persons or spirits whom he thinks control the universe. "Whence are we? and what are we?" asks Shelley. "Of what scene the actors or spectators?" A great deal of this discussion of religion is not in any sense theology, but social phenomena, which an aspiring and hopeful "science" of sociology aims to organize and understand. All of man's effort to appease the spirits which he believes control his destiny, all his exorcisms, and prayers and rituals, and reverence and worship of what he calls God; all his prayers in the way of thanksgiving, atonement, praise, and love, these are studied. This is sometimes called a comparative theology, but it is, in fact, not a theology at all, but a comparative religious sociology. It reviews the notions of God among various peoples and man's relation to God, and the relation to their social environment and social events. On this level, too, is the study of God and man's relation to God as studied in anthropology. Psychology undertakes the study of what is called the religious consciousness and behavior.

Special Theologies

There is another general use of the word *theology* as applied to special theologies. There is a theology of Mohammedanism, of Mormonism, of Christian Science, of Zoroastrianism, of Brahminism, of Buddhism. Here we ought not to speak of theology as of theologies. And if Truth is one, the mutual conflicting interpretations and explanations ought to raise the problem of theology—the knowledge of the one true God.

The Philosophical Level: Natural Theology

On the level of philosophy we approach the sphere of a genuine theology even though we are only at the portals. Natural theology has been from the time of Plato and Aristotle at least a part of the European philosophical tradition. Man has acquired from his experience and his reason much about the nature of the universe, the Maker or Creator of the world, His being, His attributes, the Providence of God, and miracles. This natural knowledge is summarized in what is called natural theology, a part of philosophy. The knowledge which is organized in natural theology does not preclude the study of these same topics in theology proper, i.e., dogmatic and moral theology.

The Need for Revelation

What is the need in this field for something beyond natural knowledge, or the knowledge man can acquire by reason alone. An answer to this problem is given at the beginning of the *Summa Theologica* by St. Thomas Aquinas. In answering the question as he formulated it, "Whether besides the philosophical sciences, any further doctrine is required," St. Thomas says:

I answer that it was necessary for man's salvation that there should be a knowledge revealed by God, besides the philosophical sciences investigated by human reason. First, because man is directed to God as an end that surpasses the grasp of his reason: "the eye hath not seen, O God, besides Thee, what things Thou hast prepared for them that wait for Thee" (Is. 64:4). But the end must first be known by men who are to direct their thoughts and actions to the end. Hence it was necessary for the salvation of man that certain truths which exceed human reason should be made known to him by divine revelation. Even as regards those truths about God which human reason can investigate, it was necessary that man be taught by a divine revelation. For the truth about God, such as reason can know it, would only be known by a few, and that after a long time, and with the admixture of errors; whereas man's whole salvation, which is in God, depends upon the knowledge of this truth. Therefore, in order that the salvation of men might be brought about more fitly and more surely, it was necessary that they be taught divine truths by divine revelation. It was therefore necessary that, besides the philosophical

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sciences investigated by reason, there should be a sacred science by way of revelation.

The Sources of Theology

The basic source of sacred theology is revelation, which has been described as "an operation by which God communicates a body of doctrines to the human race in a way distinct from and superior to (at least different from) the ways in which man naturally acquires his knowledge." The revelation came principally through Jesus Christ, and also through the Prophets and the Apostles. The revelation is capable of development as shown in Cardinal Newman's *Development of Doctrine*. It is capable of organization, of indicating emphasis, of pointing out interrelations, and of making a clear exposition of its meaning and significance. That is the problem of theology. The organization, development, and presentation of this objective revelation is under the guidance of the infallible teaching of the Church.

The Purpose of Theology Is to Make Revelation Clear for Man's Self-Direction

The basis of theology is this revelation of God. The purpose of man's reflection and ordering of the basic revelation is to make clear and unequivocal the divine message. All the devices, organization, and techniques of theology are to make clear and bring out its full force so that people will understand better the Gospel of Christ. Nothing is added to the revelation in the process. It must first be established that it is a revelation of God. This is the province of positive theology using the inductive method. The process as of speculative theology is not to prove the revelation—which is accepted on faith—but to make it clear to all men so that they can use it to achieve the purpose of man on earth. The purpose of Revelation is to enable man to know the eternal good for which he is to strive in his life in the world. If this eternal beatitude is the end of man, then education, and all other instrumentalities of man's powers and man's life have their most important objective. If this is the real meaning of human life on earth, then this is the real meaning and significance of education. This is its primary objective and all other objectives are subordinated to it.

Theology Is Not a Natural Science

Theology is called variously the science of Faith, the science of revelation, the science of religion, the science of God. A word must be said on this point about science. The ordinary characteristics of science are: (1) the patient and extensive (as much as possible) collection of data, (2) the sifting, comparison, and the organization of this data into hypotheses, theories, laws, or principles, and (3) the independent testing and verification of the hypotheses, theories, laws, and principles. The data of theology is not the result of man's natural powers but a free gift of God, not discoverable with certainty by man naturally. Moreover only to the believer, in a special sense, is the knowledge really made known. This special sense requires not merely the assent of reason, but of faith, the theological virtue of faith. Theology is then not a science in the sense we speak of natural inductive science, because its basic material is different, being revealed, and the mental attitude of the science being one of faith and certainty rather than of suspense. Theology on the basis of revelation organizes its knowledge—in this sense, scientific, largely deductive in character. There is always assumed here the knowledge that we call natural theology, which is knowledge known through the reason alone, e.g., the existence of God.

The Nature of Science as Manifestation

In a sense all our "scientific" knowledge is in the nature of a revelation. Science does not make nor construct nor create its constituent knowledge. What is discovered or made manifest to the human mind—the reason discovers but does not create, it formulates its discoveries for human guidance in the form of scientific laws and principles. The laws sought to be discovered are the laws of the reality which is independent of science. Man's

knowledge of all aspects of the universe is partial, groping, showing in recent years tremendous advances—but every new revelation is a revelation of past ignorance—and even of a more immense *terra incognita*. In the domain of natural knowledge there is a progressive manifestation to man through his own co-operation of a knowledge of the nature of the creation. In the domain of theology there is a direct revelation of what St. Thomas called "certain truths which exceed human reason necessary for man's salvation."

Theology as a Science

What is meant by science in connection with theology proper is man's intellectual work in organizing, correlating, and developing what is in a strict sense called the revelation of God.

The Main Divisions of Theology

The two main divisions of theology are dogmatic or sacred theology and moral theology. Dogmatic theology is the study of God's revelation for the purpose of making it clearer to men. It deals, in order to make the message clear and unequivocal, with the organization and relation of all phases of the divine message. The subject is always God. It has many parts. The basic part deals with the nature, being, and attributes of God—God as the Creator. Another division is the study of the incarnate Christ and the work of Redemption. Closely related to this is Mariology and Mary's place in the redemptive scheme. It includes, too, a study of the sacramental system and the Church of Christ, and concludes with, what is called eschatology, the last four things. St. Thomas says theology treats all things in their relation to God, either in so far as they are God Himself, or are directed toward God as their origin or last end (I q. 1 a. 7). St. Thomas says first he will speak of God and of things as they proceed from God (dogmatic theology) and secondly of the tendency of rational creatures toward God (I q. 11 preem.). It is this relation of man to God that is emphasized in moral theology and in which human acts are considered in relation to man's ultimate purpose and final end.

Other Aspects of Theology

There are satellite aspects of these main divisions of theology—pastoral theology, mystic theology, and ascetical theology. There is also apologetics, and catechetics, and canon law. There are, too, the closely related philosophical disciplines such as theodicy and ethics.

Ascetic and mystical theology, though based on dogmatic theology, has its closest affinity to moral theology. Dealing as they do with man's search and effort for perfection, they belong in moral theology, though they are more and more receiving independent treatment. They are less juristic in spirit than moral theology.

Educational Formulations of Theology

In pastoral theology we have an educational use of the conclusions of dogma and morals, for pastoral theology is the use of these conclusions by a priest in the care of souls, "as ministers of Christ and dispensers of the mysteries of God." Catechetics is another educational use of the conclusion of theology for the instruction of the laity, perhaps the best illustration, is the *Roman Catechism* (i.e., the catechism of the Council of Trent), but more popularly exhibited in the various catechisms of which in America, the *Baltimore Catechism* is the best known and most widely used.

The Educational Implications of Theology

We have seen the various levels and phases of the organization of the knowledge of God and of religion. The psychological, anthropological, and sociological study of religion is not our immediate concern. These subjects are taken into account in ordinary American theorizing about education but not dogmatic and moral theology. These aspects of theology are generally not considered but where they are, they are summarily rejected. There is no more conclusive proof of the bankruptcy of American

education than the most recent report of the American Association of School Administrators, "Schools for a New World," just because it neglected the problem of the nature and destiny of man.

Let us see what lessons may be indicated from dogmatic and moral theology for education in its major phases: aim, method, curriculum, organization.

1. The revealed knowledge of God as organized in theology answers for man the central and most important question of his life — his purpose on earth and his destiny. This must become — it is imperative that it become — the controlling idea in all educational theory and practice: secondary ends, character formation, citizenship, cultivation of the personality are not ultimate but only secondary ends and find meaning only in terms of the ultimate. The uncertainty, the confusion of modern education would be resolved if the basic point in theology were accepted. What shall it profit a man if he gain the whole world and loses his own soul? Or what shall a man give in exchange for his soul?

2. This ultimate objective of education and of life is variously worded as eternal life, everlasting life, life in the Father's house. "In my Father's house there are many mansions, if it were not so, I would have told you. I go to prepare a place for you." This, education must accept or reject, not merely disregard.

3. By God Himself becoming incarnate in human life, the otherwise impassable gulf between the divine and the human is bridged, and the way to Life — eternal life is shown in a form capable of being understood and imitated by the most lowly in intellect as well as the most saintly in soul. "I am the way, the Truth, and the Life." The tremendous educational significance of the Incarnation, in providing the educational ideals in the amazing concrete form of an individual human being just like themselves, is often-overlooked. The Incarnation is the supreme embodiment of educational method, particularly of the principle of example and of imitation in the spiritual life.

4. The knowledge which is revealed in theology is knowledge that man could not arrive at with certainty, nor is it knowledge accessible only to an elite; it is the knowledge necessary for all men for their salvation and could not be left to chance, nor to the learned, nor to admixture with error, but must be available to all men, comprehensible to all men in its central truth. There are some of these "knowledges" incomprehensible to man at present at least in the nature of a "mystery." We are all Augustines on the shore of life attempting to dump the ocean of eternal truth in our puny vessels.

5. The nature of man — the body-soul combination — as revealed in theology, is expressed in the basic doctrine of original sin, that man's intellect is darkened and his will weakened. This is obviously the fact of human experience. Trial and error is still the most common method of human learning. But man is a rational being made in the image and likeness of God — and only a little lower than the angels. He has moral responsibility for his acts for he has free will. There is a lower and a higher nature in man always struggling for mastery, and final resolution comes, as Augustine pointed out only when man rests in God. This nature of man is more fully revealed in the analysis of human acts in moral theology. In such a conception of human nature, mere animal training by cues or conditioned reflexes is rejected as complete explanations of human nature, but each will find its place in the processes of training.

6. The basic knowledge and acts necessary for man's final end is the revealed knowledge of God, the grace of God, and in Christ's words: do penance, love your enemies, love your neighbor

as yourself, love God. This is the first and greatest commandment . . . and the second is like unto it. . . . This is the curriculum of the spiritual life.

7. For the theological and religious phase of the education of man there is set up an organization (the Church) with a supervisory and teaching staff, with the function of teaching the Gospel to all nations — teaching all things whatsoever I have commanded you —. To guide this organization, the Holy Spirit will abide with the organization and will continue with it even to the consummation of the world. The Church will be interested in other phases and content of education to protect and guarantee this central interest.

8. The educational scheme found in theology is a universal one to reach every creature, Jew or Gentile, man or woman, white, black, or yellow, bond or free.

In a preliminary way I have shown that the basic theological concepts can be organized into the Christian educational system using Christ's teaching in the Gospels, and St. Paul's teachings in the Epistles. This was done in my *Foundation of Christian Education*. It shows clearly that Christianity is God's way of educating the human race.

The Way Out of Educational Confusion

It is the uncertainty about man's destiny that is at the basis of so much of the confusion of modern education. This is the central educational problem. To the Christian believer, theology offers an explanation consistent with the nature of God, the nature of man, and the nature of the universe. The beneficent character of God and His love of man, the nature of man made in the "image and likeness of God," the redemptive mission of Christ and a universe that would be "good" — as the work of the six days revealed — and would continue to be so if the free will of man lived according to the law and the Commandments; these offer a consistent educational purpose for man — a spiritual adventure that would enable man to rise on stepping-stones of his dead self to higher things. Such a view would clarify all of man's life dominated by a love of God with all the heart and the soul and the mind of man, and the love of neighbor as oneself. This is definite enough, it is inclusive, and it is inspiring. Need we add that apparently no Christian school system accepts in any thoroughgoing fashion this ideal in its actual educational practice.

Apart from the believer there is confusion. In the Christian schools we compromise the Christian educational idea. We lack the faith which moveth mountains. Inferior objectives are set up, citizenship and character, the improvement of American society, and those prove to be only phases of a passing social efficiency but they take most of our energy. We get lost, too, in the process itself, and find, strangely enough, an end in "activity leading to more activity." By a strange quirk, the process becomes significant in itself — and we come out by holding that the process is the end. Or we rationalize the process as good in a fact-disregarding faith in Progress. In spite of its disregard of the historical data, American education has gone on believing. It has confused human progress — the progress of the human soul with the increase of its trapping and its accouterments. And the example of Germany, the Germany of the higher criticism, the well schooled Germany, in its descent into the abyss of barbarism, brutality, animalism, would seem to seal the doom of the cult of progress without the Christian conception of the destiny of man and of man's responsibility to achieve that destiny. There is uncertainty, drift, or the pursuit of temporal ends, and a spiritual Gresham's law is a progressive revelation of the actuality which religions call original sin, and others taboo.



The Pastor Looks at His School*

Rev. John P. Monaghan **

IN THE stories of the very old past, children are seldom seen and are heard of very little. In those days only grownups were important. For this reason, the life of Christ is very unusual.

Jesus Welcomes Children

In the Gospel story, children are most important. They seek out Jesus and He stops His work to welcome them. With Him the children are very much at home. He blesses them and teaches them. Instead of holding up the parents for an example, Jesus tells the elders to become like little children. In His way of life, Christ made it very clear that children were to be loved and greatly cherished.

The story of Christ would be less than half told without Bethlehem and Nazareth, the flight into Egypt, and the pilgrimage to Jerusalem. His childhood gave our world its greatest faith, its loveliest pictures, the sweetest songs, and kindest memories. Out of this childhood of His, as from a root, grew the man Jesus, the Carpenter of Nazareth, beloved in word and work by all the people. Jesus became this kind of man, for He was that kind of child. Wherever Jesus was, there was a school. We often read: "He was teaching them." The lesson He taught was Himself: "I am the Way"; "I am the Life"; "Learn of Me."

Christ and the School

We say Christ and school as naturally as we say bread and milk. They belong together. The Church is Christ, and Christ is a school—a way of learning how to find God here and hereafter. Christ's way of learning is a way of living. It includes everything that men have taught and loved and hoped to be. It excludes no knowledge, for everything in heaven and on earth and in hell is part of its learning. The school of Christ may never be sectarian, nor partisan, nor partial. It may separate nothing that should be a whole: Christ, truth, beauty, mankind. The learning that enables one only to make a living is not Catholic enough. Mathematics, geography, languages, and the sciences may make our daily bread, but they make nothing to feed the soul, or the heart, or the hunger to know the beginning and the end of things. The Catholic school does not belittle the sciences of making a living, but it adds the sciences that will enable the child to be all alive and forever happy. Music, literature, and painting, our own inheritance in Christendom—these, too, are bread, all the sweeter for the revelation that our

heavenly Father knows we have need of all of them and provides them for us. The Catholic school is the Christ school. Christ is its mind and its manners, and nothing that is human is remote from Him. To think of the Christ school or the Church school as a place where children are taught little more than a catechism is funny, but it is literally the devil's own joke.

Church School American

Our Founding Fathers were all educated in a church school. To them God was separate from nothing. Any other kind of school would have seemed partial and incomplete. The Christ-Church school was everywhere in Christendom until a few centuries ago. Then men began taking things apart. They separated business from morality, politics from religion, science from literature, art from reality, and God from everything—particularly education. They made progress by taking things apart. A kind of progressive education does that, too. Catholic education is more progressive; it is creative, enabling the pupil to see the part in the whole. Religion enables the learner to do this, for religion is the meaning of life. The Catholic Christ school is the most wholesome kind of school; it is for the whole man.

Now the men and women who teach in the parish school have not a monopoly of knowledge or a superiority of methods, but they have the priceless gift of the good teacher—the gift of enthusiasm. They teach for Christ. Indeed, the sacrifices of our lay teachers are heroic. Sometimes they are taken for granted. Man does not live by bread alone, but he needs bread. The Christy pastor takes care that the lay teacher's daily bread is augmented frequently by some cake and the wine, at least, of praise.

The Love of Teacher and Child

The good teacher is always an enthusiast, always a believer. No teacher ever taught well who was without enthusiasm and love. No child was ever taught by an unloved teacher. Information may be poured into him, but only the beloved teaches. The child reads the teacher's heart better than his mind. To the child there is no neutrality in the heart. There is no neutrality in those who teach for Christ. They are for the child because they believe in him and love him.

The Teacher's Motivation

What maintains the enthusiasm of Catholic teachers? They believe that the children who sit before them in the classroom are the sisters and brothers of Jesus. They know He is jealous for their honor, anxious for their glory: "Inasmuch as you did it to one of these My least brethren you did it to Me."

For them, the child is Christ. Of course it needs a penetrating and continued grace to see, in each child, Jesus coming daily to the Temple to be taught. The teachers in Jerusalem couldn't see much divinity shining around the little Son of Mary. It is easy to confuse godliness with good manners, with generous parents, clean clothes, and a child asking no questions. The child expects to find in the Church school someone like Christ, someone who will love him and serve him. Every teacher in a Catholic school tries to be this. Our teachers' enthusiasm is not drained by the years. It is replenished by their pupils' everlasting affection.

The Teacher's Scholarship

Our school superintendents and our teaching communities have been working well together, these many years, to provide our schools with teachers who are enthusiastic and learned in the arts and skills of education. They know that the more the teacher knows, the more easily he can open windows in the child's mind, to let him see God's truth and beauty. They know there is no limit to the knowledge needed to answer even the what's and the why's and the how's of a first grader. These directors of ours know that prayer is no substitute for learning; that the teacher who knows only the textbook becomes autocratic, dogmatic, and a bore.

Learning humbles. It makes the mind sympathetic and eager to help the unlearned. Children are alerted by a learned mind. So the pastor does all in his power to provide, by books and periodicals, by conferences and lectures, the stimulus the teachers need to further study. He does not think Catholics know it all. Anyone who has wisdom is welcome to speak to his teachers, to help them to do better. The pastor today knows that, to a greater extent than before, the Church is the school. Where there is a true Christ school, there is a family parish. Parents will sacrifice to stand by a school in which their children learn well and are well beloved.

Financing the School

The pastor is keenly anxious to provide for the teachers and the children a place of refreshment, light, and peace. He remembers a time when a school was a box of rooms, drab painted "not to show the dirt." There were seats for two and books for some. The children learned by listening and thought by repetition. He remembers that kind of school and hopes no child of his parish will remember school that way. But his dream of a school as a lovely place in which to learn is often deflated by the question: "Where are you to get the money?" The loveliness and warmth, the light, refreshment, and peace in a school, are oftener bought than wrought

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**Pastor of St. Margaret Mary Church, Midland Beach, Staten Island, N. Y.

out of prayer. The answer is a budget system.

A parish may be very near to God and bankruptcy. It will be so if it is run on the hit-and-miss method of bazaars and bingos. Classroom collections are not only irritating but unnecessary. The budget system is good economics and good taste. The cost of maintaining a school may be estimated by consultation with the principal, the school superintendent, and one's own records. The cost per pupil, and what is got for that cost, must be kept before the parish by word and picture.

School Publicity

A good Mimeograph machine makes easy today the school paper edited by the children and the weekly publication of the parish interests. These are not luxuries. They are the agents of our economy and the memorable thoughts of our parish family. Let the people know and see. Every two months the parish school holds "open house." On every desk is a record of accomplishment, and of failure, too. The teacher meets the parents and often meets in them the reason for Johnny's C's and D's. But there is a meeting and a knowing and, oftener than expected, laughter and understanding. There is, too, some coffee

and a bit of cake and the gladness of the parish priests—all of them. The people know and see. It is their school; it will be their budget.

Only the Lord and the teacher know the humiliation and the distraction to good teaching of the "nikulfususta" method of budgeting the school. Nearly as bad and useless was the series of school plays that interrupted the year's studies and disrupted class discipline. These methods linger on where people are older than their years. They have disappeared elsewhere.

For All the Children

The classroom is the child's living room, his own country. The citizens of the class are divided, as in the world, into the very few bright, the few very dull, and most of us. The teacher takes care of the most of us, but for the exceptional there should be provision—at least a classroom library. The . . . will provide a book list, and the school superintendent has one. A classroom without a library is blind and halt and lame. There must be a school library, but the learning room must have books to stimulate the slow, to give relaxation to those who have ac-

complished their work, and, above all, to provide more windows by which the keen-eyed ones may better see the world.

Growing things—seeds and bulbs and fish and the class canary—enable the little citizen to observe the beauty that lies about him and through it to see the Life of the World. This was not considered important at one time. Now we know that in many a child's seeing eye is the laboratory of a science.

Children take easily to government, and the classroom world should be regulated by themselves as much as possible. Children are formalists. The weekly class meeting teaches self-expression, the rules of discussion, and self-reliance. These meetings are not games. They are real politics, enabling the child to discover how people may live and work together and apart without loss or tears.

A man privileged to shepherd a parish for Christ will be accessible. No parish or school was ever run by remote control. His own must know him and he must know his own. When he knows what children need, to grow in wisdom and grace before God and men, he will find the way to bring them what they need. Scholarship helps to make a pastor a good schoolman; Christliness is better.

Helping the Teachers

Supervising Elementary Music

*Sister M. Agnes Regina, J.H.M. **

WHAT are the ways in which I help the elementary teachers who teach music in the schools conducted by the Sisters of the Immaculate Heart of Mary? This is the question that I have been asked to answer today.

Before attacking the question directly, let me first set forth our general plan. Each Sister teaches music to her own group. If this is impossible, we make arrangements for a change of subjects, but I have been glad to note that there is a growing desire on the part of teachers to handle their own music. Possibly the interesting song material available today and the improved teaching techniques have something to do with this; modern stressing of correlation and integration is also responsible, for correlation cannot be satisfactorily attained unless the home-room teacher conducts her own music class. With only a twenty-minute period allowed for music, how can a part-time music teacher, who, as someone has said, "comes late and leaves early," be really interested in any project other than her own?

Whenever I am asked the inevitable question, "What is necessary to teach your own music?" I always reply, "a pitch pipe and a

good will." However, we do take care that our elementary teachers are provided with more than these minimum essentials. During our normal training course two semesters of three periods a week are devoted to training in fundamentals of sight reading, and two periods a week to Gregorian Chant and other liturgical music.

We can provide further in-service training during summer school. Since our entire community assembles at the mother house for the summer vacation, we are able to conduct a six weeks' refresher course in school music each year. Three days of each week, I meet the school music teachers for a forty-minute quasi-seminar. We sing songs, grade level 5-8 from different series; from these we have directive thinking on such problems as tone quality, rhythm, mood, intervals, ear training, part singing. This is not a compulsory class but is scheduled at a convenient time when no important classes are meeting. We work out together several forms of lesson plans in which are contained the answers to What, Why, and How to teach listed under the headings: Subject Matter, Objectives, Procedure. We also display an assortment of materials which the Sisters may examine at their leisure. You will note that we do not have the same series in all our schools; nor do we insist on an accumulation of cut and dried

methods. My aim is to supply stimuli to the teacher by means of which she will endeavor to create in her students a happy and culturally rich life.

In each of our schools there is also a private music teacher who can assist the school music teacher in planning lessons, studying new songs, improving techniques. She is always on hand for consultation.

This brings me to the regular work of the music supervisor. There are about 60 schools in my jurisdiction; 30 of these are in Detroit and vicinity, the others in large and small cities of Michigan. I visit each school once a year; those in the Detroit area twice and sometimes three times a year. I have confined my paper to one phase only of school music, namely, the vocal, partly because it is general to all students, for it is the basic fundamental for conditioning a child musically, and partly because it is in my direct province; in our schools, although the instrumental music is under my general supervision, it is specifically taken over by the studio teacher and governed according to local conditions and circumstances. As supervisor, I might say I do all the teaching myself when visiting the schools, and this for two reasons: (1) I think it the best way to get ideas over to both teacher and pupil in a minimum amount of time. (2) I love to teach children and seldom

*Music supervisor for schools conducted by Sisters Servants of the Immaculate Heart of Mary, Detroit, Mich. A paper read at the Music Educators National Conference, North Central Division, at Indianapolis, Ind., Apr. 9-12, 1947.

do I find an objector to my satisfying this passion. My motto is "spread cheer, not fear" and this is realized by assuming the role of teacher. Usually I call for a song or two at the opening of the class, then, using these as a springboard, proceed to develop activities according to the rendition of the songs. Sometimes I open the class with a five- or eight-minute written or oral test, then call for songs and proceed to drive home some points of theory and technique. Sometimes when I enter a room a Sister will make known a certain phase of the work with which she is having difficulty or in the presentation of which she is not too sure, such as part singing, ear training, compound rhythms, or minor songs. In that case, I take some of the period to clear up difficulties, and then proceed from there in a regular music period. I like to take new work and by attractive drill, done in a game spirit, accomplish results satisfying both to teacher and pupil. Some teachers, usually the young, have gathered erroneous ideas from the so-called progressive educational method, in which the teacher, so they think, is relegated to the place of an onlooker. To correct

this notion I like to be very active and at the same time have the pupils working to their capacity limit at worth-while objectives. I am a firm believer in drill and repetition but endeavor to give each repetition a new motivation; for example, in the lower grades with a song of animals, I permit different children to give the names of their pets; in action songs I have them name their favorite game; in songs of persons, they can name their friends or relatives. Again the pupils may select what neutral syllable they will use in singing, or to choose the rhythmic activity. In each building where I visit I hold a conference after school hours: one hour with the teachers of grades 1-4, one hour with the teachers 5-8, and with any individual ones on request. Our music period is 20 minutes daily but when I visit I am not bound to hold strictly to the period. We consider my visit a branch of teacher training, an opportunity for the teacher and the supervisor.

We also make provision for demonstrations. One visiting day in each semester is permitted for visiting other schools. On this occasion we have at least one music class in each

grade prepared for inspection. This year I arranged for each Sister to observe occasionally the work of the other teachers in her own building; apparently this was more helpful than visiting other schools.

The diocesan organization in Detroit makes possible one other means of helping our music teachers. About six times during the year the general supervisor of schools issues a bulletin in which I have a column. Here I call attention to current events in the city such as symphony concerts, operas, radio programs, or anything that would be musically instructive and entertaining. I also list impressions both good and bad gleaned from my visits to the classrooms, often mentioning the school of the former, never revealing the place of the latter. Occasionally in this column I discuss a new technique or device acquired in my journeys or new materials worth examining. I always get reactions from the bulletins as well as from my schoolroom visits. Another one of my slogans is "If the children love music they will learn it," and in my estimation no accumulation of facts and theory can ever compensate for a child's dislike of music.

A Christmas Crib Project

*Sister Mary Canice, S.S.N.D. **

TEACHERS are reminded constantly that their lessons are not really taught until their pupils begin to put the newly acquired knowledge into practice. It is rare that a teacher has an opportunity to see quick results. This article is about one of those rare occasions.

What! No Crib!

In the middle of November, 1945, the pupils of our upper grades were devoting their religion period to studying the birth of Christ in Bethlehem. The question of home cribs came up and, to my amazement, I learned that only two families possessed any semblance of a Christmas crib which they erected in their homes during the Christmas season. Right then and there I determined that something must be done about it so that these good people could learn to love and appreciate our Infant Saviour more. Just how this could be accomplished was a big question; however members of the group planned that they would make cribs for their own homes.

A Family Project

After a class discussion on the possibility of constructing cribs, the children set about collecting pictures of every imaginable type. They would do the construction at home, for our school lacked the necessary facilities for this kind of work. To encourage all of the children to do their best, a prize was offered. Although the prize seemed at first to be the motive force of the contest, it quickly took

second, third, and finally last place in point of interest. The crib with all its fine details became the single spur to action.

Before the first week had passed reports came in from about half the class that their parents were helping in the project, and by the closing date all but three of the children had not only their parents but the entire family intensely interested in the study and construction of the Bethlehem scene which was to adorn their home at Christmas. It became a family project.

Most of the cribs were made of inexpensive materials such as orange crates, apple boxes, natural twigs and branches, various types of mosses, and bark, which, with careful construction, took on the appearance of those

cribs which we see on Christmas cards and pictures.

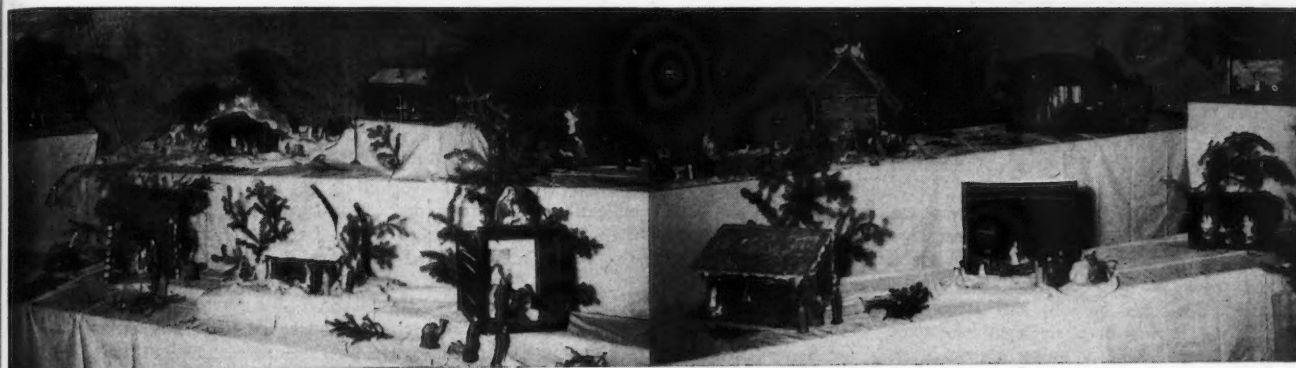
Artistic Cribs

The more elaborate ones were made of various materials, always, however, with the one aim in view, that is, to make their crib as nearly like their idea of the original as possible. One family's crib was unique. The cave or house was made of plaster, the hills surrounding it were constructed of bits of discarded cork, the palm trees were made of sisal rope wound around heavy wires, and the palm branches were dyed chicken feathers. Christmas tree lights illuminated the inside of the crib so that the figures of the Holy Family were the center of interest. This project was outstanding both from its artistic arrangement



A Christmas Crib Made by One of the Families Represented at St. Agnes School, Butler, Wis.

*St. Agnes School, Butler, Wis.



The cribs shown above and below were exhibited in the church hall before Christmas, 1946, by pupils of St. Agnes School. They were made by the children with the help of their parents to be set up in the homes during the Christmas season.

and because of the use made of available materials.

Many cribs were rustic in appearance. These were made from bits of bark or small tree branches tacked on the wooden forms. Some of the projects were more modern, having entire villages all lighted with Christmas tree lights.

A Crib in Every Home

The day set for the assembling of the cribs was very cold and, even though the thermometer registered about six below zero, a number of men walked to the church, a distance of as much as two miles, proudly carrying "their crib" to the exhibit. The cribs were put on display in the church hall where they were judged after the high Mass in the presence of as many people of the congregation as could find standing room in the hall. The judges found it difficult to award the prize because each crib seemed to be outstanding in one or other point. This project not only provided cribs for 35 homes where there had been but two, but it also developed a desire to know more about the birth of Christ, His birthplace, and its surroundings. Through the designing and the building of these cribs there was developed in the family a common interest and pride which brought its members close together at the feet of the Divine Babe

in His birthplace on the countryside of Bethlehem.

A Year Later

When a project of this type is put on and apparently meets with unexpected success, one wonders if the lessons learned will endure and, as another Christmas comes round, will the same interest be shown in the erection of the Christmas crib as was shown at the time of its construction. The lesson learned in 1945 was reviewed with as great an interest in 1946 as was shown when the project was first presented to the class. Families who for some reason or other were unable to participate in the original contest wanted to make a crib now and the new families who had moved into the parish wished to be included in the group of crib owners. We agreed to display the old and new cribs just before Christmas of 1946. This display was even more beautiful than that of the previous year because it gave those who had designed their cribs the year before an opportunity to put on new improvements, especially in the way of figures which were better in 1946 than at Christmas time in 1945.

General Arts and Crafts

This family interest has been carried over into the craft work which is now a part of

the rural school curriculum. The aim of the crafts is to give to the children now that which they can also use later. It is not only a means of profitable recreation now, but we know it will enable our youth to exercise their inventive capacity in the making of attractive things for themselves as well as in providing some of the little useful things about the house.

Perhaps it is a bit overgratifying to see results such as craft projects show, but I am happy to know that come Christmas time a good share of the homes in the parish are more Christian in ornamentation because of our school children than they were before the children resolved to "do something about it."

PERSONALITY AND PLAY

The boy who does not know how to play has difficulty in getting along with other children. Instead of becoming a member of the group and taking the bitter with the sweet, he withdraws into physical, mental, and emotional solitariness. Sometimes this results in the development of an exaggerated egoism, sometimes in the self-effacement of a false humility, neither of which is good for his personality growth. — Msgr. Flanagan in "Boys Town Times."



Cribs Exhibited by pupils of St. Agnes School, Butler, Wis.

Living Here for the Hereafter*

Sister M. Annetta, S.L. **

OCCASIONALLY religious teachers encounter some educational project that has been a success, and when we do we feel a just pride in our endeavor. Frequently, however, we kneel humbly and strike our breasts for having been negligent on some point. As for myself, I must bow with the erring for my neglect, at least in the past, and enter this conference with a hope that I shall leave with some good resolutions regarding the teaching of citizenship.

Theoretically we all know what the teaching of citizenship embodies. We have doubtlessly used and studied texts that have been written by persons who blandly stress democratic ideals, glibly evaluate the four freedoms, quote inspirationally that "All men are created equal," and gaily conclude that, with a right attitude toward the Church, the home, and the State, life unquestionably should be all sweetness and light, in the "Land of the Free and the Home of the Brave."

Theoretically, I say. Actually the majority of us present are the teachers of the intermediate grades, and the case is quite different. If the saying is true that, "The child is father of the man," doesn't it seem rather late to begin to teach a child to live after nine, ten, or more years of just growing? In any classroom there may be potential apostates, divorcees, unethical politicians, and a few saints. Except that the percentage of renegades is smaller and the percentage of uncanonized saints is larger . . . we hope! Whatever the situation may be, we must start sometime to synchronize our religion and citizenship in order to make America a better place in which to live.

Let us stress the idea to live! Living is a much longer and harder process than dying, and living for Christ and the hereafter is of so much more value than living for self, here and now. Yet, we sometimes put too much

stress upon the child's obligation of meeting God in eternity and too little upon the obligation of meeting God in his fellow man here on earth.

The late Monsignor George Johnson, of the Catholic University, in his book, *Better Men for Better Times*, says: "A school would fail utterly in its Christian purpose were it to confine itself exclusively to preparing its pupils to meet the demands of their relationship with God and fail to make them aware of their duties to their fellow man. Our Lord never ceased insisting that the test of genuineness of our love of God is the love we cherish for our neighbor. . . ."

To find out who is his neighbor, the Catholic child must do more than just attend Mass. The child should pray the Mass with a knowledge that will mean something, when, at the Offertory, the prayer is said that asks forgiveness for offenses, and negligences, and prays in behalf of all present, and all good Christians living and dead! And again during the Canon, the child with the priest, should be conscious of the six prayers of remembrance, which include the Church, the living, the saints, the dead, us sinners, and all nature. This is participating in divine life, and it is grossly underestimating the child of the fourth, fifth, or sixth grades to say he cannot learn such a lesson. Children of this age level are impressed easily. They have ceased to be the care they were in babyhood, yet, they retain much of its trust. They are on the brink of adolescence, but they are not yet the enigma encountered during that period, and, of course, they are completely without adult cynicism.

Is it assuming too much to say that a competent leader can train the children of this age to independent thinking wherein they will value:

Supernatural life more than bodily life,
Eternity more than temporal life,
Good citizenship more than possessions,
And Christian virtues such as obedience,
tolerance, and sacrifice,

More than fame, money, or anything else in the material world?

I am sure you agree that it is not. The above supposition, of course, is neither new nor original. We have dressed up Christian charity and called it a "Boy Scout Act." We have provided recreational centers to replace homes. We have busied ourselves about teaching such things as weaving, wood burning, and beadwork and called them leisure time activities. Why have we spoon-fed every movement? Our youth programs tend to coddle and are not much more successful than the European ones. Nazi Germany, fascist Italy, and liberal Spain were huge failures with their youth programs. Their mass production was useful only in producing weapons, not citizens. Can we say that ours are much better, remembering the high percentage of juvenile delinquency?

Personally, the only hope I can see is to train the individual child, yet, not putting so much emphasis upon the individual, but more emphasis upon the child as a member of a huge Christian corporation. This is not a job that can be streamlined into three easy lessons.

First, the teacher must know the child. Why one child is a bully, why another is anti-social, why another tends to immorality, but seeing these traits in the child is to see only half the picture. To confer with the parents is another necessity to complete the scene. Talking with the parents separately is of much more advantage than having them together. The wife will never admit the child is a chip off the old block, with the "old block" present. Nor will the father say the child's irresolute nature comes from the mother within hearing distance of her, lest irresolution become resolution.

Secondly, our quest for good citizens is lost unless we have co-operation from all three, that is, father, mother, child, or anyone else responsible for the child. In many instances this will be impossible and our efforts will be useless. Nevertheless, in cases where we do

*Read at the educational conference of the Sisters of Loretto, at Webster College, Webster Groves, Mo., Nov. 29-30, 1946.

**Loretto Academy, Kansas City 2, Mo.

SNOWFLAKE LULLABY

(For Choral Speaking)

Snowflakes, snowflakes, how softly you fall
Like fairy ships sailing with no sound at all.

Sh—Sh—So softly we sing
The sweet snowflake lullaby of the wee King.

Singing? Singing? A sweet lullaby?
Sing louder, dear snowflakes, or are you too shy?

Shy? Shy? Oh no, but we heard
Her own lovely voice as she whispered each word.

Whose? Whose? Whose voice did you hear?
Who taught you this lullaby soft, yet so clear?

Sh—Sh—One night long ago
The Queen of all mothers looked out at the snow.

"Snowflakes, snowflakes," she sang to her Son,
"Like angels, are hovering near, Little One.

Fleecy, fluffy, are falling to earth
To dress it in white on the night of your birth,

Hush—hush—O hug your lamb tight
His wool is as soft as the snowflakes tonight."

Sh—Sh—So softly we sing
The sweet snowflake lullaby of the wee King.
—Sister Mary Jean, C.S.J.*

*St. Joseph's Academy, Prescott, Ariz.

receive co-operation, we Sisters, and the priests can maintain the standards set by the Church and school, but the parents are responsible for the home—a home such as the word connotes, not what a small urchin once defined it: A place where we don't spend much time, if there is any place else to go.

Thirdly, the State comes in for the worst beating of all. Our teaching of civics is our weakest link. Unless we are exceptional we will not know nearly enough of our national, international, or state affairs. This is no fault of ours, but due to the circumstances of being religious, who should not be interested in world affairs. On the other hand, as teachers, and leaders, we are expected to know world affairs. I can offer no suggestions here except to say that obedience will, doubtlessly, carry us through, well informed or otherwise.

Obedience, then, for the child too, will be the keynote virtue. Obedience to a Supreme Being and Lawgiver, manifested by obedience to parents, particularly to the father, as head of the family. Obedience also to pastors, teachers, and civil authority. If we can teach obedience that will be practical because it is the right thing to do, and not because there is a "seeing-eye" somewhere. Then we can be sure of citizens who will obey laws.

Tolerance will be the second virtue for which to strive. Tolerance can regulate so much of the struggle of the Church Militant.

Lastly, sacrifices must of necessity be made. No one can claim to be a Christian without his share of carrying the cross. It may seem strange to choose these three in preference to other virtues, but, if one obeys all authority, is tolerant of all men, and accepts crosses daily, certainly, that one is a good Christian and a good citizen.

In conclusion, I should like to say that we ought to practice what we preach: It is essential that we be obedient to our state of life, if we expect obedience from our pupils. We, also, must be tolerant of the children placed under our care, no matter of what race, or what color they may be. And perhaps the greatest sacrifices we will be called upon to make will be those of time and energy.

We may even feel discouraged when we realize that, after years of laboring, that the number of good, Christian citizens is so small. However, some of this number will be individuals who, in afterlife, will be grateful to us for having helped them attain:

Life—Life eternal

Liberty—The freedom of the saints . . . and
The pursuit of happiness—in heaven.

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The Church and Negro Education

*Sister M. Ann James, O.S.F. **

THE work of educating the Negro has progressed so slowly during the past two centuries that today in the light of what remains to be accomplished, it can be said that the work is little more than begun.

We find a New Jersey law in 1788, requiring masters to educate their slaves. We look in vain, however, for any unified effort anywhere to educate the colored population in the eighteenth and early nineteenth centuries. A few missions, principally in Maryland and Louisiana, did little more than emphasize the lack of achievement. The establishment of religious orders commissioned solely for work among the Negroes represents the first efforts toward the elimination of Negro illiteracy. Pre-Civil War days note only two advancements, the foundation of the Oblate Sisters of Providence in 1829 and the Sisters of the Holy Family in 1842. By 1892 an American Province of the Society of St. Joseph was erected, though these priests had been educating the Negroes many years previous to this date. Another society of priests, the Fathers of the Holy Ghost, organized a province in 1872.

Beginnings

The cause struggled gropingly until 1891. In this year Katherine Drexel, founder of the Sisters of the Blessed Sacrament, initiated a unified program for Negro education. Her zealous spirit, aided by her substantial bank roll, surmounted many and varied obstacles. She erected schools for the enslaved Negro on every educational level. Work in the parochial school spread throughout the southern states from the initial foundations in New Orleans. High schools also form a part of her program but her most noteworthy achievement is Xavier College. It developed from a teachers' training school in 1919 to an accredited liberal arts college in 1925. Ranking as the only Catholic institution of higher education in the world for the Negro, it had an enrollment of 948 students during the 1946-47 term.

Until very recently, higher education under Catholic auspices, except at Xavier College, was an impossibility for the Negro. In 1937 12 Catholic colleges accepted Negro students. In 1940 a questionnaire was sent to 107 colleges in mid- and far-western United States regarding the Negro enrollment. Ninety colleges replied, giving the total of 5 men's colleges, 10 women's, and 17 coed, who accepted Negro applicants. Thirty-nine others had previously enrolled Negroes but had none at that time. Gradually more colleges are accepting Negroes, probably due to the ex-

ample of the Catholic University. Reasons for refusing a Negro's registration were listed as follows: failure to meet entrance exams, non-Catholic faith, professional scholastic restrictions, and objection of the white students. Only five colleges said they refused admittance purely because of color.

Few Schools

In the field of secondary education there are 49 high schools and 3 industrial schools exclusively for the Negro. Mrs. Edward Drexel Morrell furnished the funds for the establishment of St. Emma's Industrial School at Rock Castle, Va., in 1895. In this same year St. Joseph's Industrial School was organized at Clayton, Del., while the Cardinal Gibbons Institute started in 1924. This comprises the totality of vocational education available to the Negro under Catholic auspices. Each of these schools combines a regular academic course with the vocational training.

The Harvest Is Ready

The Committee of Catholic Missions reports 274 parish or mission schools in 1946. These schools, with the exception of those in large cities, are very small and poorly equipped. They usually are connected with the small rural parishes, and therefore aid only those children of the immediate community. In addition to the parish schools, Father LaFarge in *The Race Question and the Negro* lists other schools thus: 7 boarding schools; 3 industrial schools; 49 high schools; 1 college; 1 preparatory seminary; 1 theological seminary.

Figures indicate that work among the Negro has barely begun. There are about 13,000,000 Negroes in the United States; 330,000 of these are Catholics. There are only 323 schools, including both elementary and high, to train the 58,165 Catholic students. More than 30,000 Negroes seek a college education. One Negro college and fifty other Catholic colleges matriculate the grand total of 1294 students. What of the other 28,700 who are forced to attend secular institutions? There are 1600 Sisters, not all of them teachers, coming from 35 Sisterhoods, engaged in the work of teaching the colored. This number is entirely insufficient to care for the Catholic Negroes, to say nothing of extending the apostolate to embrace the 5,000,000 non-Catholic and the 7,750,000 unchurched Negroes. If the black harvest is to be gathered into the Master's vineyard, a vast number of laborers are needed to pluck the ripe fruit from the vine. Only through the self-sacrificing labors of willing and zealous souls can the motherly arms of Christ's Church draw these Negro children into her fold.

*St. Francis Convent, Joliet, Ill.

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May the dear Infant Jesus send you His peace and joy and blessing on Christmas Day, 1947. This is the greeting of the editors and the publishers of your Journal. On this day God appeared as our Brother. He is also the Supreme Teacher. May He give you abundant grace to teach and to lead His younger brothers and sisters in His holy way of life.

Knowledge and Education

The most obvious product of education is knowledge. May we add here that, unless the knowledge has some relationship to the mastery of life and the direction of life, it will not be of very great significance. The knowledge which is a product of education or training is of various qualities and of various orders or designs. It may be inert or dead facts which in themselves clutter up the mind unless their meaning or relationship is discovered. There is the knowledge which enables one to pass courses and get credits toward degrees and diplomas, but of no value or currency elsewhere, un-

less it be on certain radio programs. This revives the discussion of Plato's distinction between knowledge and opinion and this discussion is real, not only in Plato's cave, but everywhere where men congregate. There is a knowledge, too, that is merely verbal, that does not in any way become an integral part of the individual. It is a kind of rococo excrescence of human life. These kinds of knowledge are the ordinary result of the scholastic process. However, it is also acquired in women's clubs and is the product of book reviews and radio programs. It is the knowledge of histories of science, of philosophy, and of literature, by people who know no science, no philosophy, and no literature.

The kind of knowledge that is helpful in education and should be the object of education has, according to a Carnegie report, two characteristics. It is (1) relatively permanent and available equipment of the student and (2) it freely comes to mind when needed and can be depended upon as an effective cross-fertilizing element for producing fresh ideas. These requirements are in sharp contrast with the present practice of American education. Almost any examination paper in any grade of school from the elementary school through the university will show that all that is being sought is a miscellaneous mass of information unselected and undigested. It is organized in disparate semester blocks and at no time during or after the completion of a particular block is there any effort to relate any part to any other part. Moreover, the responsibility for any particular semester block continues only during the period of the study of it, and the student is absolved from all further study, reflection, or review of this material once the semester credit is entered in the registrar's account book.

We should examine our consciences educationally, as to what we are aiming to do in our classrooms for the students in the way of knowledge, what our examination indicates we expect of them, and what follow-up is ever made of the material for which the student has credit.

The effective kind of knowledge which we have described will imply a fundamental change in the material we use in our classrooms, the conduct of the recitation, and the nature of our examinations. — E. A. F.

A Helpful Report on Audio-Visual Education

Every educational movement — in new methods, new content, or new materials of instruction — involves, to some extent, the problem of teacher preparation. The field of audio-visual instruction is not an exception. Dr. George F. Zook, of the American Council on Education, in a foreword to the Council's new report on *Foundations for Teacher Education in Audio-Visual In-*

struction, by Elizabeth Goudy Noel and J. Paul Leonard, says that teacher training institutions, individual schools, and school systems as well as the classroom teacher will be helped by this "guide for administrators and teachers of audio-visual instruction in both public schools and colleges."

It will be helpful, as a matter of fact, to teachers of all kinds of schools and of all grades and levels. It should be especially helpful to diocesan superintendents of schools and to bishops who are initiating, devising, or revising programs of audio-visual instructions. The central office of the diocese should serve this development as a phase of its professional service to schools — and not as a source of revenue to support the office.

The report deals in summary form with such topics as the meaning of audio-visual education, the philosophical and psychological factors which affect the use of these materials in the classroom, the principles of good teaching that affect the selection and use of the materials, and the principles and procedures for setting up an audio-visual educational service. It gives helpful information on research studies, sources of materials available in specific areas, and current trends and practices. It contains an extensive bibliography.

This report should be studied by all administrators and supervisors, and should be translated into the day-to-day practice of the teacher. — E. A. F.

Making Contact With the Student

One of the simplest and most basic pedagogical principles is the one that declares that the teacher must accept the student where he is. The classifications of the school system into classes or years or courses is often meaningless in the light of the actual fact of the diversity of student present capacity.

A recent study indicates that the range of ability in a particular group may be over a period of seven years. The normal curve of distribution indicates itself a wide range of ability in any good-size group. The problem of retardation complicates this problem in schools. The transfer of children growing out of the mobility of our population is a further complicating factor because of the differences in schools.

In any case, the teacher must find out where the individual student is, and make contact with him at that point. Unless she does this, he will be among the "lost." In our mass instruction how often is this so! We aim at a mythical average and, likely as not, we "hit" no one. We lose the weak, and the strong are far afield.

We must never forget that the only place education can take place is in an individual mind. If you lose the individual in your instruction, all is lost. — E. A. F.

The Golden Gate in '48

Thomas E. Rissling *

THE Golden Gate in '48," is the slogan of the delegates to the 45th annual convention of the National Catholic Educational Association meeting in San Francisco, March 31 to April 2. The scenic wonders of the Golden State have been sung in verse and prose. When the Catholic delegates stop to view these famed sights it would be well to recall the rich Catholic background of California's history.

Although the present state of California was practically unexplored until the latter part of the eighteenth century, its discovery dates back to fifty years after the discovery of the New World. It was the Catholic admiral, Juan Rodríguez Cabrillo, Portuguese navigator in the service of Catholic Spain, who discovered California at San Diego Bay, in 1542. Two Augustinian friars, Fathers Andres de Urdaneta and Andres de Aguirre, sailing with an expedition from Manila, June 1, 1565, made a landfall somewhere to the north of the present Monterey.

Another friar, the Franciscan, Father Francisco de la Concepcion, is reported to have said Mass near the present site of San Francisco, when he accompanied Sebastian Rodriguez Cermenho on his expedition there in 1595. There is record of the celebration of Mass by the three Carmelite friars who accompanied Admiral Sebastian Viscaino's expedition, November 13, 1602, near San Diego and on December 17, at Monterey. Other explorers came, among them the famed Sir Francis Drake. The belief, held throughout the seventeenth century, that California was an island, was dispelled by the explorations of the Jesuit Father Eusebio Francisco Kino.

However, it was not until 1769, that the great work of evangelizing the land began. For in that year, the famed Franciscan, Fray Junipero Serra, with three other friars came to San Diego, from Lower California, and founded the first permanent mission. This was the beginning of one of the brightest chapters in mission history. By 1823, twenty more missions were established, eight of them by Padre Serra personally. From San Diego to Sonoma, these mission establishments represent the most beautiful monuments of history in America, and mark the conversion of an entire race of some 80,000 Indians to Christianity. The cause for beatification of two of the 144 friars who labored here, Fr. Serra and Fr. Magin Catala, is in process. The missions and the dates of their founding are: San Diego de Alcalá, 1769; San Carlos de Monterey, near the present Carmel-by-the-Sea, 1770; San Antonio de Padua, established near Jolon, 1771; San Gabriel the Archangel, near Los Angeles, 1771; San Luis Obispo de Tolossa, founded in the present city of that

name, 1772; Mission Dolores, at San Francisco de Asis, 1776; San Juan Capistrano, 1776; Mission Santa Clara, in present Santa Clara, 1777; Mission San Buenaventura, at present Ventura, 1782; Santa Barbara, 1786; Purissima Concepcion, founded near the present Lompoc, 1787; Mission Santa Cruz, Santa Cruz County, 1791; Nuestra Señora de la Soledad, founded near the present city of Soledad, 1791; San Jose de Guadalupe, near the present city of Irvington, 1797; San Juan Bautista, founded near the present Sargent, 1797; San Miguel the Archangel, at San Miguel, 1797; San Fernando Rey de Espana, in the present Los Angeles County, 1797; San Luis Rey de Francia, near present Oceanside, 1798; Santa Inez, in present Santa Barbara County, 1804; Mission San Antonio de Pala, in the present Pala, 1816; Mission San Rafael Archangel, 1817, at San Rafael; Mission San Francisco Solano, established at Solano, in 1823.

While under the sovereignty of the King of Spain these missions were well established. Each had its church, a residence for the padres, a *presidio*, or military guard, and shops and schoolrooms for the Indians who were taught the useful arts of civilization as well as the Catholic faith. When, in 1822, California ceased to be a part of Spain and became a territory of Mexico, the decline of the missions began. The Mexican Republic showed a policy of interference and aggression and in 1835 the missions were secularized, and finally confiscated.

In 1840, Pope Gregory XVI created the Diocese of Upper and Lower California, and

appointed Right Rev. Francisco Garcia Diego y Moreno, O.F.M., as the first bishop. In 1842, President Santa Ana of Mexico, decreed that the properties of the Pious Fund of the Californias be seized and sold, the proceeds to be incorporated into the national treasury. Alms and gifts gathered by the missionaries during the days of the Jesuit occupation of Lower California formed this Pious Fund for their support. By 1846 when the flag of the United States was hoisted over Monterey the entire mission system was completely ruined and the church buildings sold. California was finally ceded to the United States, on July 4, 1848, following the war with Mexico.

In January, 1848, gold was discovered at Coloma, on the American River, and when the news of this traveled throughout the country by early 1849, a mighty tide of immigration set in, the rush of the "Forty-Niners." This meant an era of prosperity for the Church in California. In 1850, the Diocese of Monterey-Los Angeles replaced the original Diocese of Upper and Lower California. In 1853, the Archdiocese of San Francisco was established. In 1886 the Diocese of Sacramento was erected. In 1922, the Diocese of Monterey-Los Angeles was divided into the Dioceses of Los Angeles and Monterey, and in 1936 Los Angeles became an Archdiocese and the Diocese of San Diego was established. In a state population of more than 6,900,000, Catholics total about 1,500,000.

EDUCATIONAL MEETINGS

Catholic University Reunion

The tenth annual reunion of the Catholic University of America Alumni Association and the annual Catholic University Forum was held in the Hotel Pennsylvania, New York, November 22 and 23. Coincident with the reunion and forum sessions, members of the Canon Law Society and alumni of the school of social service held their annual meetings.

The forum discussions which were scheduled for the opening day had as the central theme "Vital Phases of the Christian-Communist struggle."

Music Educators to Convene

The third national convention of the National Catholic Music Educators' Association will be held in Detroit, April 16-18. A national high school chorus of 200 mixed voices will sing at the convention under the direction of Dr. Harry W. Seitz of Detroit.

National Catholic Rural Life Conference

Lafayette, La., was host to the silver jubilee meeting of the National Catholic Rural Life Conference, November 23-26. They heard the voice of the Holy Father in a special address to the convention by radio. Bishop Jules B. Jeanmard of Lafayette was celebrant of the convention pontifical Mass; Archbishop Joseph F. Rummel of New Orleans delivered the sermon. More than 30 bishops attended the meeting.

Charities Directors Meet

Coming from more than 100 archdioceses and dioceses of the country, diocesan directors of Catholic charities held three separate sessions at the beginning of the 33rd annual meeting of the National Conference of Catholic Charities and the Society of St. Vincent de Paul in New Orleans, La., October 9 to 13.

Heads Historians

Rev. Maheux of Laval University was elected general president of the Catholic Historical society of Canada at the fourteenth annual meeting held in Montreal, Quebec, Canada.



Mission Dolores in San Francisco.
Founded in 1776.

*N.C.W.C., 1312 Massachusetts Ave., N.W., Washington 5, D. C.

Practical Aids for the Teacher

A Proposed Workbook in High School Religion*

Sister M. Katherine Frederic **

In an article which appeared recently in the *Journal of Religious Instruction*, entitled "The Case for Workbooks in Religion," the author says in part,

... what about having workbooks in the most vital of all subjects, religion? ... We are advised, in the teaching of religion, to make use of the tools and methods approved by general pedagogy, psychology, and Catholic philosophy, ... in regard to the preparation of workbooks, are we not passing by an opportunity to furnish a tool that would render timely and useful service to our teachers of religion? ...

Children of high school age do not want to be mere reservoirs, nor answering machines. They want to be doing something and to learn in the doing. ... Hence the need for a good workbook in religion to supplement a good text and to aid the would-be good teacher.¹

The present writer's idea of undertaking this task is due to two people. The first—Sister Thérèse—is an unwitting auxiliary. Her article was directed to the writer's attention by Dr. Robert Regan, O.S.A., during one of his classes in the teaching of high school religion. It was his provocative challenge which furnished the impetus for launching this project.

The writer, acting upon the suggestions contained in Sister Thérèse's article, has conceived the idea of a workbook for high school religion classes designed, not so much for diagnostic testing, as to furnish suggestions for activities and assignments which will help to "vitalize" the religion course.

At present the general plan is to supply one workbook which will be general in scope, and which may be used in conjunction with any one of several textbooks. A chart will be included, listing several of the religion textbooks in more common use in the high schools throughout the country, ascertained by a survey obtained through a recent questionnaire submitted to several hundred high school teachers throughout the country. Each unit in the workbook will correspond with a certain topic, or part of a topic, included in the various courses. The number of tests assigned to each unit will be indicated on the chart, and under each title, the volume and page (or chapter) wherein each subject is to

be found in the texts listed. Thus, the teacher who uses one of the texts listed can readily locate the unit in the workbook corresponding with her current lesson. These references will also furnish material from which pupils may be able to complete some of the assigned activities, or which the teacher might read when preparing her plan for each topic.

The following statement, made by Sister Thérèse, bears repetition:

Workbooks, no matter how well devised, cannot take the place of instruction nor of necessary explanation. In fact, a lesson or exercise in any workbook should not be assigned until its purpose and plan are thoroughly understood. ... Nor should it be used to the extent that the teacher's personality is removed from the learning-teaching situation. No workbook ... can take the place of an enthusiastic, resourceful teacher.²

The fact that religion is not a subject to be studied like others in the curriculum, without any attempt to have the children incorporate our teachings in their daily lives has been stated in various ways by eminent writers and educators. It has been said that "religion is a life to be lived, not merely a creed to be learned." In *Training the Adolescent*, Father McCarthy insists that "... religious training is not only a requisite preparation for later life, but it is an aid that the adolescent needs to buoy him up in the swirl of difficulties and temptations he encounters."³

The pupils who sit in front of us daily are the men and women of tomorrow. How are we helping them to develop into spiritual, moral, intellectual, civic, and social adults—adults who will be strong and courageous leaders in their churches, families, communities? In order to do this, our teaching must be Christocentric—we must tie up our religion with Christ and what He came to offer so that each individual pupil will be head over heels in love with Christ and with His teachings. We must show that the life which faith offers outrivals in attractiveness of appeal the life offered by opposing theories of human existence.

Recently a teacher of religion remarked to the writer: "I have often read books and articles which tell teachers *what* to do, but they seldom tell us *how* to do it." That will be one of the aims of the workbook proposed; not only to tell *what* to do, but *how* to do it. Several types of assignments will be included; namely, various types of objective tests, fact questions, having pupils memorize or para-

phrase Biblical quotations, and locate stories and passages in the Bible; thought questions, discussion questions, problem questions; bibliotherapy, which includes assignments from various books, pamphlets, and poems; attitude questions and numerous projects, such as making scrapbooks, making posters, collecting pictures, writing skits, dramatization, writing to local newspapers, etc., according to the topic under discussion.

It is the intention of the writer to include in the Teachers' Manual complete instructions as to the use of the material, a general bibliography of worth-while books for the teaching of high school religion, and a short introduction, similar to that on "Grace" which appears in the accompanying unit.

Project on Grace

Note to Teachers:

The doctrine of grace, and its corresponding doctrine of the Mystical Body of Christ, should be the basic lesson of the religion course—the one around which all other lessons center. Father Daniel A. Lord, S.J., once asked a group of young high school and college students this question: "How many of you want to become saints?" The silence which met this query was appalling. He then restated his question: "Well, how many of you wish to go to heaven?" Naturally, there was a unanimous chorus of "I do's." Father then explained to the group that the two ideas are synonymous, since the only thing which can keep anyone out of heaven is the absence of sanctifying grace, and that everyone in the state of grace is a saint. So it is just as simple as that—although some of our modern high school students may need to have this stupefying fact repeated many times before they are convinced.

Sanctifying grace, with its consequent indwelling of God in the soul, is the central point toward which all other dogmas and doctrines converge, since grace is a *participation* in the life of the Triune God; "... the presence of the Holy Ghost infusing sanctity into the soul."⁴ The Incarnation and the Redemption took place in order that grace might be restored to man. The Eucharist, the other sacraments, and the commandments were all instituted or promulgated to help man preserve intact, or to recover, that greatest of gifts, the supernatural life of the soul. Christ Himself said "I am come that they may have life, and that they may have it more abundantly" (John 10:10). The life to which Christ refers is the divine life of grace. He identifies Himself with this life. Nobody can have a share in God's life without having a share in His beauty. Perhaps it is because teachers do not emphasize enough the beauty of a soul in sanctifying grace that some people sacrifice it so easily.

⁴Rev. Hugh Francis Blunt, L.I.D., *Life With the Holy Ghost* (Milwaukee: Bruce Publishing Company, 1943), p. 12.

*Readers who have not received a questionnaire are asked to kindly contribute their comments and suggestions to the writer of this article. Several additional units will be published in this magazine from time to time, and if the comments received seem to warrant the success of such a workbook, it will be published as soon as possible.

**St. Rita's Convent, Philadelphia 26, Pa.

¹Sister Thérèse, S.N.D., "The Case for Workbooks in Religion," *Journal of Religious Instruction*, September, 1946, pp. 70-73.

²Sister Thérèse, *op. cit.*

³Rev. Raphael McCarthy, S.J., *Training the Adolescent*, Milwaukee, Bruce Publishing Company, 1946, p. 179.

I. Tell whether the following statements are true or false, and if false, give a brief explanation of the reason:

1. Grace is diminished in our souls when we commit venial sins. (*False—Although venial sins make us less worthy of receiving actual graces, they do not deprive us of sanctifying grace.*)
2. Venial sins indirectly prepare the way for the loss of grace. (*True*)
3. The grace conferred upon us by the reception of the sacraments is an interior grace. (*True*)
4. Since God distributes His graces as He wishes, it is impossible for some people to save their souls. (*False—God gives all sufficient grace to be saved.*)
5. It is impossible for anyone in the state of mortal sin to gain any merit for heaven. (*True*)

II. Fill in the blanks with the correct word or words to make a true statement:

1. Only can drive sanctifying grace out of our souls. (*mortal sin*)
2. grace often helps a person in mortal sin to return to the state of sanctifying grace. (*Actual*)
3. It is possible to resist the grace of God, because of our (*free will*)
4. The only thing which can keep us out of heaven is the absence of in our souls. (*sanctifying grace*)
5. Grace is sometimes called the of the soul. (*supernatural life*)

III. Memorize the following Biblical quotations and tell what phase of grace each illustrates:

1. "God is faithful, Who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it" (1 Cor. 10:13). (To everyone God gives sufficient grace.)
2. "Not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God" (2 Cor. 3:5). (Without Me, you can do nothing.)
3. "Receive not the grace of God in vain" (2 Cor. 6:1). (Grace can be resisted.)
4. "But to every one of us is given grace, according to the measure of the giving of Christ" (Eph. 4:7). (Not the same amount of grace given to all.)
5. "Be thou faithful until death: and I will give thee the crown of life" (Apoc. 2:10). (Grace of final perseverance.)

IV. The following questions require the use of a Bible, or of a Bible history. After you have done the required reading, write your answers.

1. Read the parable of the marriage feast and the wedding garment in your New Testament (Matt. 22:1, 14). How does this illustrate the lesson on grace?

God gives us actual graces when we need them, but frequently we do not co-operate with them, or reject them entirely, so do not

perform the suggested good, or refrain from doing the unworthy act. Then perhaps when we need the assistance of grace when tempted, or to bear some trial or disappointment, God withholds it, for we have thrown it away. God gives the rejected graces to others, who may appear to us to be less worthy of such graces than we.

2. Read St. Luke 28:18-25. In a few brief sentences, apply what you have learned about grace to this parable.

Christ told the young man in the Gospel story how necessary it is to use the means of grace. He offered the rich young man the grace of a religious vocation, but because the young man was too strongly attached to the goods of this world, he rejected the grace offered him.

3. Find three other quotations from your New Testament which refer to grace. Give the references (as shown above), so that they can be located by other members of the class. (The Roman number above refers to the chapter, where there are several; or if before the name, usually refers to the number of an Epistle. The Arabic numbers refer to the verses.)

1. But by the grace of God, I am what I am; and His grace in me has not been void (1 Cor. 15:10).
2. Be strong in the grace which is in Christ Jesus (2 Tim. 2:1).
3. . . . that by these you may be made partakers of the divine nature . . . (2 Pet. 1:4).
4. We . . . do exhort you, that you receive not the grace of God in vain (2 Cor. 6:1).
5. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you (1 Pet. 5:10).

4. Locate in your Bible, or Bible history (but not necessarily in the New Testament), two examples of persons who resisted the grace of God, and two examples of persons who corresponded with His grace. Give a brief account of each, citing references.

Judas—Luke 22:3-6; 21-23. Abraham—Gen. 22:1-18. Pilate—Luke 23:1-7; 12-35. Zacchaeus—Luke 19:1-10. Ananias and Sapphira—Acts 5:1-11. Saul—Acts 9:1, 9.

V. Write, in a few brief statements, the answers to the following questions:

1. Frequently you read or hear the expression "The kingdom of God is within you." What, precisely, does this mean?

This refers to the doctrine of the Mystical Body of Christ, and to sanctifying grace. Since we are members of the Mystical Body of Christ, we all share in His Divinity, and since the Holy Ghost, the Third Person of the Blessed Trinity, dwells in our souls when we are in the state of grace, we bear within us the kingdom of God.

2. Explain the difference between actual grace and sanctifying grace.

Actual grace is a supernatural gift of God

which helps us to avoid evil or perform some good task; and it is of a passing nature. Actual grace is needed to help us keep the commandments. Although many resist actual grace when offered, this in no way lessens sanctifying grace, though it may make us more susceptible to temptations which assail us. Sanctifying grace, which is sometimes called "habitual grace" is infused into the soul in baptism, and it remains in the soul unless banished from it by mortal sin.

3. What is meant by the grace of final perseverance?

By the grace of perseverance is meant that grace which enables one to keep free from mortal sin, or if guilty of committing any, the grace to confess one's sins before death, so that the soul is in the state of sanctifying grace when it leaves this world.

4. What is meant by the Mystical Body of Christ?

The Mystical Body is the unity which exists between Christ and His Church, and between Christ and Christians—Christ being the Head, and the Church (those on earth, those in purgatory, and those in heaven) being the members. Christians become members at baptism, and remain united unless cut off by schism, heresy, or apostasy. Those in mortal sin are still united with the Body, but are "dead" members. Just as each part of the human body has its particular function, each of which is important to the body as a whole, so each member of the Mystical Body has its particular function. If we really believe this doctrine, we believe that all Christians, whether German, Irish, Negro, Japanese, or of some other race or nationality, are members of the Mystical Body, and what we do to them, we do to Christ and to ourselves.

5. What relation is there between grace and the Mystical Body of Christ?

When grace is first infused into the soul at baptism, it is at this time that each individual who is baptized becomes a member of the Mystical Body of Christ. As explained above, unless a member actually cuts himself off from the Body, he still belongs, even though a "dead" member, if in mortal sin. However, sanctifying grace remains in the soul only so long as it is free from mortal sin.

6. Give the definition of "grace" as found in the catechism, and explain each part.

Grace is a supernatural gift of God bestowed on us through the merits of Jesus Christ for our salvation.⁵ "Supernatural" means above the natural, and is therefore something extra, which is not a part of our human nature as such. A gift is a gratuitous offering from one person to another—nothing compels a person to give another person a gift. In this instance, God, the Supreme Being, freely gives the gift of grace (added beauty

⁵Definition from New Revised Baltimore Catechism, No. 3, by Rev. Francis J. Connell, C.Ss.R. Pupils' definitions will differ, of course, according to text used, or to definition taught.

to the soul). But, since through the fall of Adam man was cut off from heaven (participation in the divinity of God), it was necessary for an Infinite Being to assume human nature in order to reopen the gates of heaven for man. This Infinite Being is Jesus Christ, and it is through the good works which He performed for us while on earth (i.e., His passion and death), that we were saved—permitted to enter heaven.

VI. Discuss orally, or write the answers, to the following. (Points for preparing discussion: Speak in complete sentences; support each statement by specific instances, examples from your own experience, or give authority for your statement; speak to the class as a whole.)

1. Can you give an instance of a "meritorious" act being performed for which the person received no merit? What does this teach us with regard to our actions?

A person in the state of mortal sin might perform some meritorious action, such as making a novena, helping someone in need, or dressing a poor child for her first Holy Communion. However, since mortal sin deprives the soul of sanctifying grace, no merit attaches to these actions. This teaches us to strive to remain free from mortal sin, so that all our good works will increase sanctifying grace in our souls.

2. Could one be in the state of grace without making use of the "means of grace"? What are these means?

After Baptism, which removes original sin and infuses sanctifying grace into the soul, if one were to commit no mortal sins, he would still remain in the state of grace. However, since the reception of the sacraments of penance and the Holy Eucharist are prescribed once a year, it is unlikely that anyone could remain in the state of grace without making use of the "means of grace." These means are prayer and the sacraments.

3. Do you think it is possible for one to know whether or not he is in the state of grace? Explain.

So long as a person remains free from mortal sin, sanctifying grace remains in the soul. Since no one can commit a mortal sin unknowingly, if he has no knowledge of having done so, he may be certain that he is in the state of grace.

VII. Pamphlet questions:

1. Read the pamphlet "Grace, Divine Vitamin of the Human Soul" by Aloysius McDonough, C.P., New York, Paulist Press, 1939. Study the chart in the center-spread, which shows how grace makes Christians "supermen." Can you answer all the questions asked after each topic? If not, re-read that particular topic until you understand it, and can answer the questions. Perhaps your teacher may select a few from each topic to be answered by different members of the class.

2. You will enjoy Father Lord's pamphlet "What Is Thy Mystical Body" in which he

explains to Dick and Sue (the Bradley twins), this profound doctrine in a simple, yet penetrating manner. Perhaps you might like to reproduce his "drawings" in your notebook, for reference.

VIII. Do you like poetry? Many a profound truth and thoughtful idea are expressed in the lofty words of some poem.

1. Are you familiar with John Cardinal Newman's "The Pillar of the Cloud"? You may know it by its opening lines, "Lead, kindly Light, through the encircling gloom." You will be able to find this poem in many anthologies, one such being *The Catholic Anthology*, Thomas Walsh (New York: The Macmillan Company, 1939), p. 250. This is Cardinal Newman's touching appeal for the gift of faith, and his acknowledgment of God's guiding hand (actual grace).

2. Look up in your Missal the beautiful Sequence for the feast of Pentecost, "Veni, Sancti Spiritus." Some Missals will have a slightly different translation from others. In your own words, give the meaning of the words of this hymn.

IX. How would you solve the following difficulties if they were put to you? From what you have learned in your lesson on "Grace," you should be able to advise those who may need advice.

1. Mrs. Nolan, a Catholic, married a non-Catholic, before a justice of the peace. She asks you if she may still attend Mass on Sundays, and whether she will gain any merit by doing so. What answer would you give her?

Although her action was a mortal sin, and she is excommunicated because of her attempted marriage; she may not only attend Mass, but should do so; or she will commit another mortal sin each time she neglects to do so. Also, although she will gain no merit (increase in sanctifying grace), she may be given the actual grace needed to repent of her action, and give up her sinful life, or have her marriage rectified (if there was no impediment).

2. Theresa is in her third year of high school. Ever since she was in the seventh grade she has felt that God is calling her to become a religious. However, Theresa, who is good looking, in moderately rich circumstances, and an outstanding artist and musician, feels that her talents would be lost were she to enter a convent. Would Theresa be committing a sin if she neglected to follow her religious vocation? Defend your answer.

A call to the religious state is an actual grace, and while it would be no sin for Theresa to refuse this grace, she may find it more difficult to save her soul should she remain in the world. Her very talents may prove a source of temptation to her later on. Her reason for neglecting to enter a convent is really no reason, since all these talents can be devoted to God's service, or even if they were to go unnoticed, she would merit much by sacrificing her natural inclinations and doing the will of her superiors.

X. Many novels reveal how certain characters meet various difficulties. Since good novels show life as it is, we can learn much from reading them, as well as gain enjoyment. Read the books suggested below, and try to find the answers to the questions asked.

1. In the novel, *This Bread*, by Rosemary Buchanan (Milwaukee: Bruce Publishing Company, 1945) when do you think actual grace first moved Valerie?

When first she entered St. Columban's in search of her friend, and was present at Benediction of the Most Blessed Sacrament.

b) What finally led her to embrace the Catholic faith?

Her talk with the priest at St. Stanislaus'; he was a convert, who understood her feelings of revulsion.

c) When do you think actual grace first moved Anthony Drew?

When he visited the mother of the man who was accidentally killed, after witnessing Father Costello administer the last sacraments to him.

2. Have you read *White Fire* by Rev. E. J. Edwards, S.V.D. (Milwaukee: Bruce Publishing Company, 1943)? This is an interesting story of a leper colony, and the heroism of the Sisters who labor among the lepers. There are several instances in the book of grace moving certain individuals. Mention three such instances.

Sister Agnes prayed for grace not to be repulsed at the sight of the lepers; later, she prayed for grace to accept her own leprosy when she was afflicted. She received the graces for which she prayed. Leon Guerrero, who at first had nothing but contempt for God for afflicting him with the dread disease, was moved by grace to repent, because of the assistance he gave Sister Agnes. Dr. Hewitt also learned to pray from observing the patience and sufferings of Sister Agnes.

Questionnaire on Proposed Workbook for High School Religion Classes

1. What text (or texts) are you using in your religion classes?

2. Do you use the same series throughout the four years of school?

3. Do you find it satisfactory?

4. Too difficult?

5. Too vague?

6. Too comprehensive?

7. Too simple?

8. Does the religion syllabus in your diocese specify a particular text to be used, or are there several from which to choose?

9. If the latter, kindly name them.

10. Would you welcome a workbook in religion—no so much for diagnostic testing, as for supplementary activities, aimed toward making religion "live" for your pupils?

11. Have you any suggestions or comments to offer?

Thank you!

Sister M. Catherine Frederic, O.S.F.

A Place in the Sun for Speech

*Sister M. Sybillina, O.P. **

*Mend your speech a little, lest it
mar your fortunes.*

—William Shakespeare.

Almost overnight, as it were, our young people of high school age have become speech conscious. This is somewhat phenomenal, for a short time ago it took an almost superhuman effort to set a high school senior on her feet at a student government assembly and elicit from her a tone of voice audible even so far front as the second row. The following data, in a fairly adequate manner, account for the refreshing change of attitude.

First, and most striking, is the ever broadening horizon of opportunities afforded the able young woman of today by radio broadcasting. The possibilities it holds out are seemingly endless; the manufacturers of a host of commodities consumed by the American public sponsor innumerable "hours," and the entertainment provided is almost as varied as the commodities themselves. From grave to gay and back again they offer scope for every type of audible talent, but more particularly for vocal ability. Consequently, our young folk feel that here hangs fair fruit indeed, but shrewdly conclude that the gathering of it will be done by the trained individual.

Next, the outstanding success of such actresses as Helen Hayes, in her superb representation of Victoria Regina in the play of that name, has recalled once more to an admiring world the fact that the mere possession of a lovely face is no "Open Sesame" to success in the alluring world of the stage. She has made evident beyond the shadow of a doubt that voice control, a high I.Q. in literary analysis, and the possession of that subtle power to create emotional response in an audience, outweigh in value any amount of personal beauty alone. For, given the former essentials, a make-up box can supply deficiencies of physical beauty to a startling degree. It has, over and over again, achieved, marvels more wondrous than any fairy godmother, with her pumpkins, mice, and magic wand to 'boot! Our young people have become convinced of this truth, and the conviction has given fresh impetus to their efforts to master the speech arts.

Finally, the demands of the business and social world make it imperative that one be able to address an audience and hold it attentive through manner as well as matter. One who is chosen to represent her club or business organization must be capable of presenting her ideas on a subject clearly and convincingly. The salesman who can most persuasively demonstrate the value of his wares, be they books or bonds, achieves the greatest measure of success.

This pronounced need for adequacy in self-expression has created an entirely new attitude toward speech work in the youth of the land, an attitude that is a far cry indeed from that shrinking one prevalent on "piece speaking" Friday afternoons in the little red schoolhouse of yesteryear. Our students, as a whole, have no longer a complex against hearing their own voices in public; our girls are not the delicate, fainting type of the Mauve Age. On the contrary, they are healthy and red-blooded, and feel they should hold useful, responsible places in the world. They are willing and eager to fit themselves properly to hold these places.

Now, though the desire to acquire the art of public speaking may be born overnight, proficiency in this art decidedly is not. It is the reward, in the case of the average person, of careful training, begun early and carried on late. One may be gifted by nature with a well-formed larynx and excellent resonance chambers, yet because of poor breathing habits, produce tones that are thin, nasal, or unmusical, and altogether disagreeable. On the other hand, a person less lavishly endowed by nature may, by persistent practice, under the guidance of a competent instructor, achieve a voice to be envied. Hence, the advisability of taking speech work out of the luxury class, where it is at present in some schools, available to those more than ordinarily well circumstanced and giving it a full-time period in the regular daily curriculum. Comparatively little can be done with a single period a week; instruction and practice must be frequent and steady if we would achieve worthwhile results.

If we travel the middle of the educational road, which our own great Aquinas points out as the only one, in all things, in accord with right reason, we will here take an idea from our more radical brethren in the progressive school camp.

"Freedom of choice on the part of the child, not compulsion by some adult mind, is essential to the true natural expansion of a child's personality."

And again,

"Utilize the interest of the hour to further the child's mental progress. Take that which is absorbing him here and now, and let him, under intelligent guidance, follow his bent as far as it will profitably take him."

While we cannot subscribe to the above dicta in all cases and circumstances, in this instance, I hope you will agree, we can do so wholeheartedly. With interest in speech work at the present high pitch, we may accomplish much if we but seize the opportunity.

The major portion of the girls seems to possess those three requisites upon which success is built; namely, (1) the will to achieve; (2) the conviction that that achievement is worth while; (3) the co-operative spirit which imparts the ability to drudge, the grit to endure, and the patience to be bored. They are aware that to become good speakers they must spend endless hours in drill, breathing exercises, and all sorts of works, uninteresting, considered apart from the goal sought, but, in the light of the end pursued, meaningful and, therefore, vital. They have noted that, as a general thing, the student elected class president, head of student government, or leader in the annual class play is an effective speaker in his group. And they have noted likewise, that, when the high school years of these articulate ones are finished, success usually follows them into the professional field. They are convinced, and rightly, that whatever a student may do after he finishes his scholastic work, he will do better and attain success more readily if he has the ability to express, on any subject, the faith that is in him. For it seems impossible today to choose a career in which effective speech is not an asset. Only yesterday, so to speak, a man's voice reached a comparatively insignificant per cent of the people; today, with our national and international hookups, his audience may be counted in millions when he has a name of importance, or a message that is universal. And fortune's wheel spins so nimbly, that anyone, in any walk of life, now may find himself, at one of her sudden turns, talking into a microphone.

So, "Mend your speech, lest it mar your fortunes," is a bit of Shakespearian advice particularly appropriate at the present time. We of the Latin department may have, reluctantly, to relinquish yet another foot of our hard-fought-for classical ground, for, if oral expression is put into the schedule we know that there will be a very considerable thinning out of the followers of the Roman eagle and the auditors of Cicero's philippics! And those of us who have been brought up on the good old classical tradition that Latin is the backbone of the educational skeleton may feel that we are robbing our students if we do not subject them, willy-nilly, to the Spartan mental gymnastics of paradigm and periphrastic, and laborious conning of Ciceronian construction. But we may take heart of grace and rest assured our girls will be none the poorer for the substitution. For, "It is not Greek or Latin or mathematics or the other branches of learning that you are studying that count much in life. It is yourself, and what you put into your brain intelligently; you must have faith that what you are doing will count."¹

And this from no less an authority than Dr. Lowell, president emeritus of Harvard! The mental vigor we hope to impart by means of a classical training can, I think, be attained as effectively and as thoroughly by means

¹Dr. Lowell, president emeritus of Harvard, in a speech given at Exeter, N. H., and printed in the *Boston Herald* of Feb. 25, 1935.

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of courses in speech. A student who has conscientiously followed a well-planned program in this work will, at the end of the time spent, have run the gamut of every form of mental gymnastic that a similar period devoted to Latin would afford. And with this added benefit—that he will, in almost every instance, get out of it an enjoyment and a power that a reading knowledge of Latin certainly does not impart to the average adolescent. For cultivating accuracy and developing the power of concentration try a course in phonetics. It has a disciplinary value quite equal to that afforded by turning into direct discourse all the involved speeches of Ariovistus and the Haeduans! It involves ear, memory, accuracy, a nice sense of discrimination and, in addition, bestows upon the learner a lasting good; namely, the proper pronunciation of his mother tongue.

Oral expression is not a "snap" course. It involves both mind and body. To master the fundamentals of speech composition and delivery demands the same unflagging labor, monotonous exercise, and persistent repetition as does the mastering of scales and arpeggios in music or strokes and good form in outdoor

sports. Self-consciousness, timidity, and inferiority complexes are mowed down under the relentless discipline of daily platform practice; appreciation of literature and the technique of writing are fostered by the close study of the finest types of literary masterpieces. A new seriousness and sense of responsibility are developed in the young person who feels it incumbent upon her to hold an audience interested by her own unaided personal effort.

These, then, are some of the good things which will accrue to our girls from a thorough course in the speech arts. By introducing it in our school as part of the regular curriculum we will be interpreting with a still greater breadth and completeness the instruction of our Holy Father in his *Encyclical on the Christian Education of Youth* where he bids us remember that education is essentially a social matter and not a mere individual activity. We will, by fitting our girls adequately to make themselves heard, be fitting them to take responsible places in the world, and to add their quota, modest though it may be, to the general uplift and forward march of their fellows.

men, in different parts of our country, banded together to form armies to protect their own state or section of the country. They were not well organized, but they were united on one point. They were fighting for independence. Each of these groups had its own special flag. At the Battle at Concord in 1775, a flag was unfurled which bore in Latin the motto, "Conquer or die." The soldiers at Bunker Hill used the pine-tree flag of the New England colonies. At the American camp at Cambridge a flag known as the Grand Union flag appeared. It consisted of a blue field with the combined crosses of St. Andrew and St. George and 13 alternate red and white stripes.⁵

Then, in May, 1777, Congress appointed George Washington, Robert Morris, and Col. George Ross to plan the flag that was to be the official flag of the United States. We are not certain who planned the actual design. However, June 14, 1777, Congress authorized the design which consisted of 13 stripes, 7 red and 6 white, and a field of blue with 13 white stars arranged in a circle.⁶

Thus the stars and stripes came into being, and even today the red, white, and blue means much to every American. The red stands for valor, zeal, and fervor. The white stands for purity, truth, and justice. The blue symbolizes reverence for God, loyalty, and sincerity.⁷ The 13 stripes remind us of the original 13 colonies. The stars remind us of states that were united to make our nation.

These ideas can be related to give a spiritual motive to the child's idea of patriotism. In the liturgy, red reminds us of the saints who shed their blood for the sake of Christ. In our flag, red can be associated with the blood shed by American heroes and heroines. In the liturgy, white is a symbol of purity, joy, and courage. It is used to honor our Lord, our Blessed Mother, and virgin saints. In our flag, it reminds us of the heroes and heroines of American history who were standard bearers of these virtues. In the Church, blue is usually associated with our Blessed Mother. In our flag, it reminds us that Mary is the patroness of America.⁸

Stars have always been considered visible objects that suggest the attributes of the invisible Creator. The stars of our flag can be compared to the star of Bethlehem that God chose to direct the Wise Men. The star of Bethlehem led the Wise Men to the Way of Life. The laws of the state will lead the child to be a better citizen.⁹

To go into the mathematical side of it, let the number of the colors, 3, remind them of the Trinity. The total number of stripes, 13, can represent the members of the first Catholic Church, Christ and His Apostles. The number of red stripes, 7, can be used to remind them of the sacraments, the channels of graces flowing from the Cross to cleanse,

A Lesson in Patriotism

Flags Significant Forever

*Sister M. Victor, J.H.M. **

Since the beginning of the past war, two flags have been before the eyes of Catholic children. Each time they enter the church they see them, the American flag on the Gospel side of the sanctuary, the papal flag on the Epistle side of the sanctuary. Why have they been given so prominent a place? It is because of the valuable lesson they teach—the lesson of the true idea of loyalty.

The idea of loyalty to God and country is one that writers very frequently put before the American people today. The reason is obvious, because, as Monsignor Sheen says, "Decline in patriotism in America is due to decline in religion."¹

We are concerned with the positive effects of the value of using the flag, but to deal squarely with the situation we must consider or rather straighten out a misunderstanding. Several years ago there was quite a controversy when a state legislature enforced in its schools the law that all children must salute the flag as part of the daily program. Those persons who professed to be Jehovah's Witnesses took exception to this ruling, because they believed that such an act was sinful.

It is true that these persons were ill instructed and had formed a wrong conscience. It is also true that the flag salute was an act they could not in conscience perform. The court decision balanced a nonessential school

exercise against a fundamental constitutional right of religious freedom, and decided against the right and duty of every man to worship almighty God according to the dictates of his conscience.²

Father Blakely was severely criticized by some well-meaning Americans because he held that Jehovah's Witnesses were correct as far as their rights were concerned. However, Father Blakely was looking to the future, for he recognized the fact that saluting the flag can even be a malicious act if the child has not been properly instructed about patriotism.³

We, then, who have the duty to teach our American children what loyalty to God and country really means, must go beyond the surface appearances and show these children what loyalty is, and how loyalty to country is based on duty to God.

The American flag is the flag that children first learn to recognize. Just as soon as they learn to say "why" in connection with the flag, they should be told the real story of our flag. It is true, there is probably more information about the oldest and obscurest ancient flags than about the origin of the United States flag.⁴ Yet, they should know its story as we have it.

During the time of the Revolutionary War

²Blakely, "Flag Salute vs. Oregon Case," *America*, 63 (June 15, 1940), pp. 259-260.

³*Ibid.*, 63:259.

⁴"Flags," *Compton's Pictured Encyclopedia and Fact Index*, 5:85-86.

⁵"Flags," *World Book Encyclopedia*, 6:2450.

⁶"Flags," *Compton's Pictured Encyclopedia and Fact Index*, 5:91.

⁷Sister Cecile Marie, "Teaching Patriotism by Flag and Cross," *THE CATHOLIC SCHOOL JOURNAL*, 42 (June, 1942), p. 185.

⁸*Ibid.*, 42:185.

⁹Carey, "Ancestry of Our Flag," *Catholic Digest*, 5 (Sept., 1941), p. 8.

¹St. Matthew Convent, Detroit 24, Mich.

²Sheen, "Worth Fighting For," *Catholic Digest*, 5 (Sept., 1941), p. 4.

sanctify, nourish, and strengthen the soul purchased by the Blood of Christ. They can be compared to the temporal blessings flowing from the flag purchased by the blood of our national heroes. The number of white stripes, 6, represents the precepts of the Church, which enables us to live a happy Catholic life. They can be compared to government which gives laws to help Americans live happy lives.¹⁰

These relations will help our children to realize that human dignity and human liberty are from God and that loss of faith in God means loss in the liberties which are derived from Him.¹¹

In our approach to the study of the papal flag it will be helpful to know that the Pope today has temporal power equal to all other temporal rulers. He is just as great and has just as much right to a place in world affairs as any other ruler. The Pope is the ruler of the Vatican State. The flag which represents the Vatican State is very similar to the papal flag found in most Catholic churches during the war. Both flags consist of a ground of white and yellow divided vertically into equal parts. On the white part of the state flag is the seal of the Vatican State, the tiara and crossed keys with the inscription "*Stato della città del Vaticano*"¹² (State of the city of the Vatican). When it is used as the papal flag, the tiara and the crossed keys tied together with a cord are used. Sometimes the personal coat of arms of the reigning Pope is put in front of the tiara and keys, but they are frequently used without any shield.¹³

The significance of the papal flag lies in the tiara and the crossed keys. The tiara, or the headdress of the gold cloth, is ornamented with precious stones encircled with three coronets and surmounted by a cross. The first circlet, symbolic of the Pope's universal episcopate, means that he is the spiritual father of the whole world. The second circlet, symbolic of the Pope's supremacy of jurisdiction, means that he is the spiritual ruler of the whole Catholic Church. The third circlet, symbolic of his temporal influence, shows that he is the ruler of the Vatican State and on a par with other temporal rulers. These words, spoken at the coronation ceremony, "Receive the tiara adorned with three crowns and know that thou art father of princes and kings, ruler of the world, vicar of our Saviour Jesus Christ," help us to see the meaning of the tiara more fully.¹⁴

The spiritual power of His Holiness is impressed upon us more strongly as we consider the crossed keys, one of which is gold and the other silver, symbolic that the Pope has the power to bind and to loose. They symbolize the power and office of the Pope, the successor of St. Peter to whom our Lord said, "I



"A Christmas Snowflake." Designed by Sister Annetta Gabriel, C.S.J.,
St. James Convent, Albany 2, N. Y.

will give to thee the keys of the kingdom of heaven."¹⁵

From this we can see how to inculcate into the children a deeper realization of the significance of these flags. What is more, patriotism will be placed in the sphere of virtue, duty, and moral obligation. The children will find that their loyalty, based on duty to God, is a courage that results from conviction.¹⁶

We as teachers are responsible to teach the civic virtues. Why not give them real meaning? Yes, teach the history of our flag, but relate the original ideas of those who designed the flag and give them a higher motive that will urge our children on to more noble living.

¹⁰Ibid., "Keys," *Catholic Encyclopedia Dictionary*, p. 529.

¹¹Donaghy, "Patriotism Is a Real Virtue Not Flag-Fever Nor Fanfare," *America*, 67 (Aug. 8, 1942), pp. 488-489.

¹²Sister Cecile Marie, "Teaching Patriotism by Flag and Cross," *THE CATHOLIC SCHOOL JOURNAL*, 42 (June, 1942), p. 185.

¹³Sheen, "Worth Fighting For," *Catholic Digest*, 5 (Sept. 1941), pp. 3-4.

¹⁴Wareing, "Papal Flag," *The Catholic Encyclopedia Dictionary*, p. 724.

¹⁵Fox and Davies, "Heraldry," *The Catholic Encyclopedia*, 7:247.

¹⁶Emanuel, "Tiara," *Catholic Encyclopedia Dictionary*, p. 955.

Then our children will respect the flag. Then the red, white, and blue will always speak to them of the love, the heroism, and the high ideals of those who brought about their country's freedom.

Furthermore, we are responsible to acquaint our children with the Holy Father. We must teach them that the yellow and white banner is more than a mere ornament in church. It is a real sign of a great leader who is carrying on the work of Christ. Then the flag, bearing the tiara and keys, will always remind them of the great guiding hand that rules the Church in justice and righteousness.

These two flags together will remind the children of two master pillars, the Church and the State, which need the help of the other master pillar, the family, that their sacred meanings will not be replaced by worldly ones.

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Poetry is Not a Pill

Sister M. Dorothy, R.S.M. *

Yes, children need poetry in their intellectual systems just as they need vitamins in the physical order. But unlike the vitamins, "Poetry's not a pill!" Poetry given in the bitter doses doled out by teachers can become an aversion rather than an attraction for children. The majority of your pupils don't like poetry. If you don't believe it, ask them; or better still, try to read them a poem and note the restlessness of your class.

Why This Attitude?

Environment plays an important part in all phases of life. First contact with poetry begins at home. Some children are fortunate enough to have parents who, either from their own memory store or from books, introduce them to the verses so delightfully simple to children. These children learn them by heart and develop a love for them. No doubt home environment provides enough love and beauty for their immature appreciation and inspiration. Sad, however, is the plurality of opposite cases! In so many localities surroundings are not so quiet nor beautiful. Along with this are those parents who have no time to instill love of beauty and goodness in their children; nor do they think fairy tales and nursery rhymes worth the effort of teaching and recitation.

Up to this point, credit or blame reverts to the parents. From here on, since you are the secondary influence to the child's educational progress, the responsibility is the teacher's. Here as in many other cases we either make or break a man! It's possible to sow love of poetry in the neglected little hearts of children who have had no contact with it; it's possible also, and probable, to break down all that the home training of nursery rhymes has built. It's difficult to conceal attitudes from a class. Almost intuitively they suspect our likes and dislikes. A wave of the hand, shrug of the shoulders, wrinkled nose, bored expression, lifeless read-

ing of a poem or an indifferent explanation are signs that children learn to read before they master their primer! Some teachers in upper grades overlook entirely that phase of work dealing with poetry, except to read through the required poems, and pass to what they consider the "essentials of English." To too many teachers poetry is unimportant!

Another source of "love-or-else" is the textbooks that we use. Any child who doesn't feel attracted to some of the poems therein shows his good sense; he's merely being normal. Not that our English texts don't offer the best of literature written, but that what they do contain is above the grade level of the children and not appropriate for their minds and emotions. For example, Longfellow's "The Birds of Killingworth," a narrative poem of thirty verses, is undeniably a fine piece of literature, but a source of discouragement to both teacher and pupils of a fifth grade. First of all, the vocabulary is too difficult for the mentality of fifth graders. Explanation of their word meanings and preanalysis of the plot of the poem are apt to engender dislike before it is even read. One stanza in this specific poem concerns itself with Plato and his "Republic," and David and Saul with whom the children are unfamiliar. The history or plot of the poem is built upon an old custom of a New England town, something about which fifth graders don't know, much less care. It's all "Greek" to them. One such bite as this is enough to give any child "poetical indigestion!" He might take it—but he won't like it. And, if a poem is unliked, it fails to attain its end. Such a poem as the one mentioned requires an interpretation even in a more advanced grade. Let's not give poetical "pickles" to babies!

Simple poems are the need of the grades, poems that tell us obvious stories, not hidden complications; poems that give us understandable and beautiful pictures, or tell us humorous and human interest anecdotes. Poetry's object is to make us feel love for people and beauty;

to feel that all that God made is good; to see extraordinary value in the commonplace. The selections which do this for high school students or eighth graders will never promote like benefits for younger children.

What's the Result?

We can't hope for anything good to spring from this wrong attitude of children's dislike for poetry. A common complaint of teachers today is that the children "can't write." One of the best means of obtaining good composition lies in the experience of children with reading, writing, and interpreting poetry. So many children think that they must have something "big" to write about! Opposed to this, many beautiful poems are written about "little things" and "nothings."

Little or no contact with poetry leads to the common conclusion (which is also a delusion) that children who dislike poetry are lacking in imaginative powers. How positively false, when childhood lives on dreams and pretensive adventure! Imagination is there, but it is being ignored; it's not being (educated) "brought out." Children who do not have the opportunity of exercising their imaginative faculties appear through force of habit to become "too practical"; they don't see the romantic side of life; they become immune to the recognition of beauty, insensitive to the appreciation of the "little things" in life; the commonplace has no corner in their lives.

What Can We Do?

First of all, the teacher must like poetry. If you can't like it, then at least make a supreme and sacrificial attempt to conceal your attitude. Give all you can to make the poetry allotted to your course of study as interesting as possible. Find and give to your class beautiful and simple poems such as some of those written by Father Tabb.

So much depends upon you because—it's all in the way you teach poetry! Don't use a book, and don't just read the poem right off without introducing and preparing the way. Let's take a poem assigned to the study of fifth graders, Whittier's "Barefoot Boy." As preparation you might talk about life in the country, the experiences that many of your children share during a country vacation, the customs and pleasures of country people. You might ask them if they've walked barefoot, picked wild strawberries, worn an old straw hat, tramped through the fields, whistled, or chewed on the end of a weed. Some of them can relate their experiences to the class. Call attention to the way the poet tells us that the boy had been eating wild strawberries:

With thy red lips redder still
Kissed by strawberries on the hill.

Let them do as much interpretation as possible. After the first reading you can repeat tiny details that may have slipped their attention. What you do here you continue to do with other selections. It helps, too, to distribute the poetry selections throughout your English course. Just because the poems

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are collected at a certain part of your text is no reason for you to have the children open their minds so that you can shove in the literature section of the book, and thereby cover your work. Some children get an overdose in November, and never see another poem until the second semester's literature section is reached in April!

Another strong help lies in the correlation of poetry with other subjects. Geography, for example, offers varied opportunities. Studying and comparing the world leads us to Van Dyke's own conclusion of "America for Me." Other similar poems are related to geography: Kipling's "Rolling Down to Rio," "The Law of the Jungle."

Pervading the field of history we find numerous poems based on historical facts, simple enough to be understood by the average child in the elementary grades. Reading a poem about the subject matter studied in a history or geography class will serve not only to impress that fact but also to make poetry liked.

Every class program has its art period which offers ample opportunity of proving to children that poetry means pictures. When you are in search of an art project try this: Prepare ahead of time about five or six poems that present pictures; for example, "The Wreck of the Hesperus," "The House With Nobody in It," "Exelsior." Have the class clear their desks save for drawing materials. Direct them to listen to the poems you read, and as they listen, to visualize one of the many pictures that the poem presents. If any part of one of the selections lends itself or suggests a picture, the children may attempt to represent it on drawing paper. "The Wreck of the Hesperus" may suggest a view of a stormy sea and a sinking ship; "Exelsior" may provoke a mountain view, a solitary figure climbing a mountain; "The House With Nobody in It" may be represented by a dilapidated building facing a railroad track. Even if an entire class choose the same representation each will be individualistic.

If, after having tried the above antidotes, you still haven't checked the dreaded "poetic aversion," you still have another try. Get your class to write their own poems!

Getting Children to Write

All of us are poets, and all can write. Maybe we won't write sonnets but everyone can at least write jingles! We show the children that poetry is different from prose in that poems have essentially rhythm: Everybody can dance; only some waltz while others "tramp." The same comparison exists in our varied abilities to write poetry. Jingles and nursery rhymes offer the simplest expressions of rhythm. Get a collection and read them to the class, accenting the rhythmic pattern so as to make the children feel it. Let them tap their fingers or pencils to the poem's rhythm as you recite it. Limericks, because of their humor, rhythm, and rhyme catch the children's fancy. For example, witness the "catchiness" of:

There was an old man of the East,
Who said, "Beauty, beware of the beast."
Said she, "That is true,
So I'll steer clear of you."
And the romance suddenly ceased.

Having introduced rhythm and rhyme you might add the fact that most poems present a picture, tell a story, or teach a lesson. Since so many of them wish to show us a picture, they have many adjectives. They don't tell us anything in a "plain" way; rather do they dress up in "picture words." Here we might insert activities to develop the vocabulary and the use of adjectives. For example, take the word *sun*; have the children write on paper what the sun looks like or reminds them of individually. The written reactions can be read aloud. Take the word *house*. Have the children write one or two adjectives that describe it. In this way you are preparing for the "dressing up" of the commonplace, which is—poetry!

It is important to stress that poetry need not center only the unusual in life. Many of our lives are *detailed*, not *dynamic*! It's the "little things" of beauty, art, and love, of which poetry attempts to remind us. You might read them Leonard Feeney's poem

trees. We should teach observation and knowledge about the snail, or Kilmer's poem on the edge of the commonplace things of life.

Next, you might suggest some topics about which verses could be written, or better still, give children free range and tell them to write their original poems. Contests and the recitation of individual attempts will serve as impetus to the movement. First attempts will be crude; with experience, encouragement, and the desire to create stimulated, surprises will be frequent. The following "poems" are first attempts of fifth graders.

GOD

First the Lord God made the world,
Round and round and round it twirled:
He made the men, the fish, the trees,
He made the birds, the flies, the bees,
He made all these and then
He came down and died for men.

MARY

Mary, Mary, you are my mother,
Jesus, Jesus, you are my brother,
You are in heaven far above
O Sweet Jesus give me your love.
While all the angels in heaven adore You,
I suppose I just probably bore You.

Decorated Bookcases

*A Sister of Charity **

The Christmas season affords many opportunities of satisfying the urge most pupils have of contributing toward spreading the Christmas spirit. Decorating the classroom is ideal for this purpose. Committees were appointed among the seventh and eighth graders to take on the responsibility for decorating the bulletin boards, blackboards, windows, tree and crib, but there were still many willing hands eager to participate in this activity. It was finally decided that we decorate the glass paneled bookcase in the classroom.

*A Sister of Charity of Our Lady of Mercy, Holy Family Academy, Baltr, Conn.



Decorating the Bookcase. A Christmas Project at Holy Family Academy, Baltr, Conn.

The subject chosen for our new enterprise was the Wise Men in silhouette. The materials required were tempera paints, brushes, silhouette designs or patterns, gummed tape, paste, and plastic-metallic. (Crushed Christmas tree ornaments would do as well.) The procedure we followed was simple. First, we outlined the desired silhouette on wrapping paper having the same dimensions as the glass panel. This paper then was placed on the inside of the glass panel so that the tracing could be seen through the glass and was held in place with gummed tape. The silhouette was painted on the outside of the glass with black tempera paint, the stars and rays with yellow paint. When the paint on the stars and rays was dry, a thin coating of paste was spread over them and a liberal sprinkle of plastic metallic added. The paper then was removed and the entire inside of the panel was painted with blue tempera which served as the background.

Another bookcase was decorated with Christmas motifs painted in seasonal colors. Some motifs were original drawings, others were taken from Christmas cards and magazines. After the holidays the paintings were easily removed with a damp cloth.

The children were so enthusiastic both at the success of this fascinating activity and the encouragement received from visiting admirers that they later carried out this same idea by illustrating "A host of golden daffodils," from Wordsworth's delightful poem "The Daffodils." This enterprise was equally successful.

CHRISTMAS BELLS

Louis A. Zinsmeister *

A suitable number of performers for this drill is 5 girls and 10 boys, or 7 girls and 14 boys. The girls work singly; the boys work in couples.

Music: "Christmas Bells" (piano), by Jean Navarro, price, 40 cents. Published by Shattinger Piano and Music Company, St. Louis, Mo.

Play the introduction only once. Play the next 32 measures of 6/8 time in $\frac{3}{4}$ rhythm. This will give a total of 64 counts (measures) of waltz music, enough for one part of this drill. The same 32 measures, or 64 counts may be played for parts two and three.

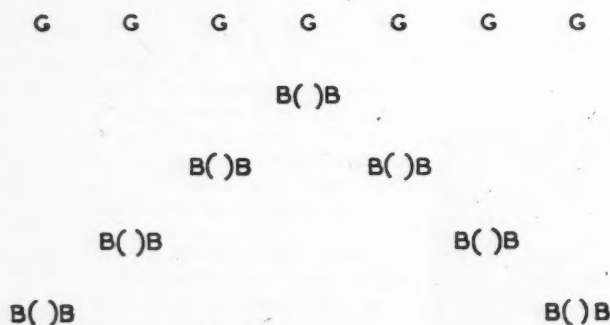
The use of chimes adds much to this number. Sound them softly when the bells are ringing across the back of the stage. Sound the chimes louder when the boys ring the bells.

NOTE: Any suitable waltz music may be used in place of "Christmas Bells."

Costumes: Girls wear Christmas bells cut from cardboard, one bell in front and one in back. The cardboard bells may be covered with red, green, silver, or other suitable paper and outlined with tinsel or cord. The bells are worn over school dresses. The size of the bell depends upon the size of the girl wearing it. The bell should extend from the neck to about two inches above the knees. Fasten the bells securely with shoulder straps. Also fasten them loosely around the waist. A crown made from the same material will add to the costume.

Boys dress like brownies. They wear vests or blouses made from red or green crepe paper or cloth. Tassel caps of the same material and color are worn. Each tassel has a small bell attached to it. When the boys bow forward the tassels fall forward and the bells tinkle; when the boys straighten or bend backward the tassel falls over the back of the head and the bells tinkle again. Small bells also may be fastened around the wrists.

Formation: The performers are on the stage when the curtain rises. The girls stand in a straight row across the back of the stage, evenly spaced. They face the audience and join hands with neighbors at height of shoulders.



The boys stand in couples and face partners in the inverted "V" formation with the open side of the "V" toward the audience. Partners join hands low at the sides. The sides of the boys are toward the audience.

Part 1

A. Girls:

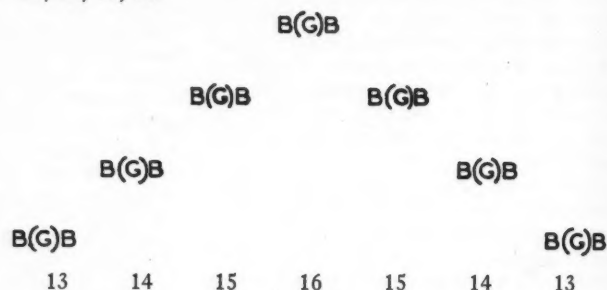
Join hands with neighbors at height of shoulders and separate the feet slightly.

Sway from side to side, eight counts, by transferring weight

from one foot to the other, beginning left, one count to each measure of waltz music (use the chimes) — 1-8.

Each girl makes one complete turn left with four slow steps, one count to each measure of waltz time, with arms curved above head — 9, 10, 11, 12.

Girls run forward in successive order with small quick steps, beginning at the outer ends, on counts shown below, and stand so that one girl is between each couple of boys, facing to the front — 13, 14, 15, 16.



A. Boys:

At the same time as the above, boys face partners, hold partner's hands low at the sides and stand with feet slightly separated, sides toward the audience.

Sway from side to side six times, by transferring weight from one foot to the other, beginning toward the front of stage and swing arms shoulder high in the same directions — 1, 2, 3, 4, 5, 6.

Release hands; each boy makes one complete single turn with six little running steps, passing the front of stage first — 7, 8.

Partners rejoin hands and repeat the swaying from side to side six more times beginning toward the front of stage and swing arms shoulder high in the same directions — 9-14.

Release hands; each boy makes one complete single turn with six little running steps, passing the front of stage first — 15, 16.

NOTE: During the last four counts (13-16) the girls run forward, in successive order, and stand so that one girl is between each couple of boys. The boys join hands again after the completion of the single turns and form rings around the girls in their groups.

B. Girls:

Kneel on one knee between the boys, six counts with hands on hips, then stand and extend the arms sideward — 1-8.

B. Boys:

At the same time as the above, boys keep hold of partner's hands and walk once around the girls (bells) in the ring to the left with six steps, then take one step backward and close heels; place hand nearest front of stage on hip and join the extended hand of the girl with the other hand — 1-8.

Ring the bells: Boys on the left sides of the girls bow forward and pull the left arms of the girls downward; boys on the right sides of the girls push the right arms of the girls upward and bend slightly backward; girls bend to the left and imitate the ringing of bells (chimes) — 9.

Ring the bells: Boys on the right sides of the girls bow forward and pull the right arms of the girls downward; boys on the left sides of the girls now straighten body, push the left arms of the girls upward, and bend slightly backward; girls bend to the right and imitate the ringing of bells (use the chimes) — 10.

Repeat the ringing of the bells six more times (1, r, l, r, l, r) and sound the chimes — 11-16.

*2949 North 19th St., Milwaukee 6, Wis.

C. Boys and Girls:

Repeat all of "B" once more: Girls kneel on one knee; boys join hands and walk in the ring to the left with six steps, step backward, join hands with the standing girls and ring the bells (chimes) — 1-16.

D. Girls:

Retreat backward to the rear of stage, to original places, with little running steps — 1, 2, 3, 4.

Complete single turns left in four steps with arms curved above heads — 5-8.

Join hands with neighbors, separate feet, and sway from side to side as at the beginning of this part, beginning left (chimes) — 9-16.

D. Boys:

At the same time as the above, boys release hands of girls and take one step backward (1, 2); bow to the retreating girls with left hand on hip and right hand over heart (3, 4); bow to opposite boy partner (5, 6); then run to partner with three little steps, close heels and join hands with partner, reach high (7, 8) — 1-8.

Keep hold of partner's hands and lower arms sideward (9); raise the arms upward (10); lower arms sideward (11); raise arms upward (12); sideward (13); upward (15) — 9-15.

Face front on count 16 and keep hold of partner's inner hand low at the side — 16.

Total: Sixty-four counts or measures of waltz music.

Part 2**A. Girls:**

Stand in a straight row across the rear of the stage and face audience with hands on hips, heels together.

Bend body from side to side, beginning left, eight times (ring the bells) in rhythm with the music (use chimes) — 1-8.

Make one complete turn left with four slow steps, one count to each measure of music, with arms curved above head — 9, 10, 11, 12.

Run forward in successive order on counts 13, 14, 15, 16, with small steps, beginning at the outer ends and stand so that one girl is between each couple of boys and face to the front — 13, 14, 15, 16.

A. Boys:

At the same time as the above, boys face front, join inner hand low at the side with partner and stand with outer foot slightly in front of inner foot.

Rock forward and backward six times and swing inner arms forward and backward shoulder high — 1-6.

Boys on the left of each couple make one complete turn right under the joined raised hands of partners with six little running steps — 7, 8.

Repeat the rocking forward and backward six times with swinging the arms in the same directions — 9-14.

Boys on the right of each couple make one complete turn left under the joined raised hands of partners with six little running steps — 15, 16.

NOTE: During the last four counts (13-16) the girls run forward, in successive order, and stand so that one girl is between each couple of boys. Boys on the left sides of the girls join right hands with girls' left hands; boys on the left sides of the girls join left hands with girls' right hands.

B. Girls:

Kneel on one knee.

B. Boys:

Encircle (walk around) the girls once with eight steps passing first in front of the girls. When passing in front of the girl, the boy on the left passes close to the girl; when passing in rear of the girl, the boy who started from the right side passes close to the girl — 1-8.

All stand and face front. Boys keep hold of the sideward extended hands on the girls and place the free hands on hips.

Ring the Bells:

Boys on the left sides of the girls, bend body right sideward and pull downward on girls' left arms; boys on the right sides of girls, bend body right sideward and push up on girls' right arms; girls bend body left sideward (sound the chimes) — 9.

Boys on the right sides of the girls, bend body left sideward and pull right arms of girls downward; boys on the left sides of the girls bend body left sideward and push up on girls' left arms; girls bend body right sideward (sound the chimes) — 10.

Continue ringing the bells six more times and use the chimes — 11-16.

C. Boys and Girls:

Repeat all of "B" once more: Girls kneel on one knee; boys encircle girls once with eight steps, then ring the bell eight times as described above (use the chimes) — 1-16.

D. Girls:

Retreat backward to the rear of stage to original places with little running steps — 1, 2, 3, 4.

Make one complete turn left with four slow steps with arms curved above the head — 5, 6, 7, 8.

Close heels, place hands on hips and bend body left and right sideward eight times (use the chimes) — 9-16.

D. Boys:

At the same time as the above, boys release hands of girls and take one step backward (1, 2); bow to the retreating girls with left hand on hip and right hand over heart (3, 4); bow to opposite boy partner (5, 6); then run to partner with three little steps, close heels and join hands with partner reach high (7, 8) — 1-8.

Keep hold of partner's hands and lower arms sideward (9); raise arms upward (10); lower sideward (11); raise upward (12); sideward (13); upward (14); sideward (15); then face front and lower the joined inner hands — 16.

Total: Sixty-four counts or measures of waltz music.

Part 3**A. Girls:**

Stand in a straight row across the back of the stage and face audience with hands on hips. Number the girls "1," "2," "1," "2," etc.

Odd numbered girls bend body from side to side eight times beginning left; even numbered girls bend body from side to side eight times beginning right (use the chimes) — 1-8.

Make one complete turn left with four slow steps, one count to each measure of music, with arms curved above head — 9, 10, 11, 12.

Run forward in successive order on counts 13, 14, 15, 16, with small steps, beginning at the outer ends and stand so that one girl is between each couple of boys and face to the front — 13, 14, 15, 16.

A. Boys:

At the same time as the above, boys face front with inner hands joined low at the sides and with the feet slightly separated sideways.

Sway sideward, away from partner, and swing the joined arms forward to height of shoulders — 1.

Sway sideward, toward partner, and swing the joined arms backward to height of shoulders — 2.

Repeat the swaying away (3); toward (4); away (5) and toward partner — 6.

Face partner, join both hands, reach high and continue making one complete turn inward under the joined raised hands with six little running steps and finish facing toward front of stage — 7, 8.

Partners keep hold of inner hands and repeat the swaying away from partner (9); toward partner (10); away (11); toward

(12); away (13); and toward partner (14) with swinging the arms forward and backward as before.

Face partner, join both hands reach high and make one complete turn inward under the joined raised hands with six little running steps and finish facing toward partner — 15, 16.

NOTE: During the last four counts (13-16) the girls run forward, in successive order, and stand so that one girl is between each couple of boys.

B. Girls:

Kneel on one knee facing audience with hands on hips. Hold position seven counts and rise on count eight — 1-8.

B. Boys:

At the same time as the above, boys join right hand with partner above girl's head and walk once around the kneeling girl, in the mill wheel right, with eight steps — 1-8.

B. Girls and Boys:

Girls stand and keep hands on hips.

Boys remain facing girls, place foot nearest front of stage backward and kneel on the knee nearest front of stage. Hold girl's elbow with hand nearest back of stage and place the other hand on own hip.

Ring the Bells:

Boys on the left sides of the girls bow forward and pull the elbows of the girls downward; boys on the right sides bend slightly backward and push the right elbows of the girls upward; girls bend to the left and ring the bells (chimes) — 9.

Boys on the right sides of the girls bow forward and pull the elbows of the girls downward; boys on the left side bend slightly backward and push the left elbows of the girls upward; girls bend to the right and ring the bells (chimes) — 10.

Continue the ringing of the bells six more times (l, r, l, r, l, r) — 11-16.

C. Boys and Girls:

Repeat all of "B" once more: Girls kneel on one knee; boys join right hands and walk once around the kneeling girl in the mill wheel right with eight steps; then girls stand, boys kneel and ring the bell as before (chimes) — 1-16.

D. Girls:

Retreat backward to the rear of the stage to original places with little running steps — 1, 2, 3, 4.

Make one complete turn left with four slow steps with arms curved above the head — 5, 6, 7, 8.

Place hands on hips and bend body from side to side eight counts; odd numbers begin left; even numbers begin right side-ward (chimes) — 9-16.

D. Boys:

At the same time as the above, boys release elbows of girls, stand and take one step backward (1, 2); bow to the retreating girls with left hand on hip and right hand over heart (3, 4); bow to opposite boy partner (5, 6); then run to partner with three little steps, close heels and join hands with partner, reach high (7, 8) — 1-8.

Keep hold of partner's hands and lower arms sideward (9); raise arms upward (10); lower sideward (11); raise upward (12); sideward (13); upward (14); sideward (15); then face front and lower arms — 16.

Total: Sixty-four counts or measures of waltz music.

Final Pose:

Boys face front of stage and separate, join inner hands and raise them upward. Girls quickly run forward, pass under the upraised arms of the boys and kneel on one knee in front of the boys. Boys keep hold of inner hands, head high, and join the other hands with the hands of the kneeling girls. Boys place outside feet sideward, bend bodies slightly outward (away from partner) and look at the kneeling girls.

Hold positions several seconds before lowering the curtain.



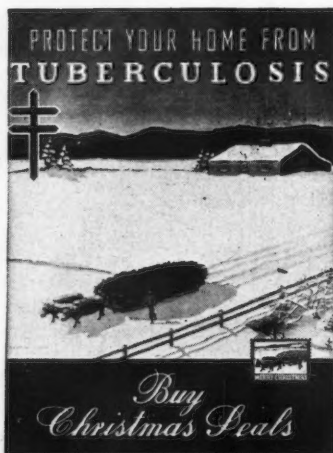
THE ANGEL IDEA

*Sister St. Michael, S.S.J. **

We liked the angel idea! Perhaps you could use this little help sometime. It worked for my first and second graders; so it might prove an incentive to your thirty or forty pets.

It happened last year during Advent. One bright morning when my forty "little elves" trooped in, their attention was drawn immediately to the backboard. In the center was a large picture of the birth of Christ complete with animals and shepherds. Very soon I heard: "But, Sister, where are the angels?"

I had purposely put no angels in the scene. So I answered that question by giving each child a tiny angel cut from white drawing paper. After printing their names on the angels, the children surrounded the scene with them. Now the board was filled with angels but all *just on their way to Bethlehem!* For



I had let no little angel get too close to the scene. When the children were again in their seats, I explained what we were going to do.

Every time a child had a perfect lesson, behaved well, or did some kind little act, he would be allowed to put a star on his angel. For, you see, each child was sending his angel to Bethlehem, and, when he got there, he was to present the Child Jesus with the gifts signified by the stars.

Well! — did we ever have enthusiasm for the next four weeks! The little angels were being very quickly bespeckled with stars. Each child tried very hard to fill his or her angel with all the stars that would fit on the tiny white shape. By the time school vacation had come the children were themselves star-eyed, thinking of how pleased the little Jesus would be to see their angels bearing all those gifts for Him.

It was a real joy to me to see these "little ones" trying so hard to do their best in everything, just to get stars for their angels. It not only taught them to prepare for Christmas in a Catholic way but it also kept the true spirit of giving before them.

But my greatest happiness was the five words of one of my least angelic boys, "We liked the angel idea!"

*Nativity of the Blessed Virgin Mary School, Brockport, N. Y.

A Playlet for Christmas

A STAR APPEARED

Sister M. Consortia, C.D.P. *

THE CHARACTERS: Nannie, an older girl who is able to play the piano. Nathaniel, Benjamin, Jacob, Ruth, Johanna. Ruben, a lame shepherd boy. Chorus, twenty or more children.

THE SETTING: A garden scene encircled with trees and flowers. In the center is a pile of wood kept aglow by red bulbs. Around the fire are rustic benches in a semicircle, facing the audience.

THE COSTUMES: Costumes are such as the Jewish children wore 2000 years ago—rather colorful. The shepherd boy is poorly dressed with a sheepskin over his shoulders. He carries a shepherd's staff.

NANNIE [*enters—going to the woodpile*]: It's a little chilly tonight, I must keep up the fire for the children. But I feel so strange tonight; all afternoon I've had a feeling as if something may happen today. I feel happy [*comes front*], then again I feel sad, I'm wondering what all this means. Something is calling me, but I hear no voices, I listen and all is quiet. Oh, yes; the fire, the children are coming, they will feel comfortable near this fire. [*Rings bell; children enter.*] Come, boys and girls are you ready for the prophecies?

ALL: Yes, Nannie, we are ready. [*They sit down and open the scrolls which they carry in their belts.*]

NANNIE: The time is near, yes, very near, I think the Messiah will appear soon, yes, very soon; oh, how I long for Him!

NATHANIEL: When is the Messiah coming, Nannie?

NANNIE: Child, I don't know when, but it may be soon, I'm sure.

RUTH: Will He come to our school and hear us recite the prophecies?

NANNIE: I'm sure He will, so let's be very diligent and study hard. Ruth, what is a prophet?

RUTH: A prophet is a man who tells the events of the future.

JACOB: Certainly, a man, no woman.

NANNIE: Jacob, Jacob, did you forget the word *prophetess*? What is a prophetess?

ALL: A woman who tells the future.

NANNIE: Fine! Now, Johanna, who was King David?

JOHANNA: David was the second King of Israel, a very great king.

NANNIE: Good, you mean to say that he was the one of whom shall come the King of kings, the Messiah, the Prince of Peace, He who shall rule all Israel. Now, who can tell me what David was before he became a king?

JACOB: Yes, I can. He was a shepherd boy,

feeding his father's sheep and keeping the wolves away.

NANNIE: True, he was a shepherd boy, but his father was a rich man and owned much land and many flocks of sheep.

NATHANIEL: Did he sell the sheep?

NANNIE: I'm sure he did, Nathaniel.

BENJAMIN [*enters—running in excited*]: Nannie, Nannie, I saw the star, yes, the star mentioned in the prophecies. It was high up in the sky, so bright and beautiful! But all at once it disappeared, I don't know what happened to it.

NANNIE [*looking up to heaven and folding her hands*]: I thank Thee Jehovah, for sending us the King.

RUTH: But, were you looking for the star, Benjamin?

BENJAMIN: No, not exactly, but I was thinking about it, on my way coming here, you see.

JACOB: Late as usual, of course.

BENJAMIN [*goes toward Jacob and raises his fist*]: Now, look here, Jacob, I'm not late very often, you know that.

JACOB: Late, nevertheless, my boy [*dodges him*].

NANNIE: Now, don't begin to quarrel, boys, but Benjamin, were you looking for the star? Did you perhaps just imagine it?

BENJAMIN: No, Nannie, I saw it, it all of a sudden appeared, it was so bright, so big, so beautiful. I never saw anything so pretty in all my life.

ALL: Oh, oh, oh! Let's go and see it too.

NANNIE: Children don't get so excited about it all, we must wait until we hear from the Elders. They will tell us what we should believe. They will know if the star is the one we are looking for.

JOHANNA: Oh, I'm so glad the Messiah has come.

JACOB: Who told you that the Messiah has come?

RUTH: Well, is the star not telling you? The prophecies say, a star shall go before Him and so many other nice things.

NANNIE: This is all true children, but we don't know yet. Let's pray it may be true. Oh, if the star were announcing the coming of the Messiah, the King of Israel, the One for whom all nations are waiting!

BENJAMIN: Do you mean that the Gentiles are waiting too? I don't want them to know anything about it; they are not the chosen people as we are.

NANNIE: But Benjamin, who put all this into your head? I'm really surprised at you. This isn't kind, you shouldn't talk like this. A Jewish boy should never be rude.

BENJAMIN: I'm sorry, Nannie, very sorry.

RUTH: Benjamin always talks like that, he thinks the Jews are better than anybody else.

NANNIE: Well, the Jews ought to be better than anybody else, since they are the chosen people, but very often they are not better. The Gentiles sometimes put us to shame, even if they're not the chosen people.

JACOB: Why are we the chosen people, Nannie?

NANNIE: Don't you remember when we spoke about Abraham? He was an honest man, a holy patriarch. We are his children, yes we are children of Abraham. Nathaniel, you are so quiet, what are you thinking about, are you following me?

NATHANIEL: Yes, Nannie; God chose Abraham from among so many. He left his father's house and followed the voice of God and went into a far country, and there God gave him the promise.

JACOB: What promise?

NANNIE: The promise that his children would be the chosen people of whom the Redeemer should come and appear among them. Not among the Gentiles, but among the Jews.

BENJAMIN: The Bible says the Messiah will be the King of the Jews; will he be a soldier too?

JACOB: Sure, the King will be a soldier; all kings are soldiers, and I'm going to be one too when the King comes. He needs us.

NANNIE: Now, don't dispute, boys, there's no hurry about it. You are still small boys. None of you could be soldiers yet.

RUTH & JOHANNA: Will the King need girls too?

NANNIE: Certainly, he will, girls can do the cooking, washing, and other household duties for the King; so don't be afraid that you won't be needed. The King needs many people to make up his court.

RUBEN [*enters—limping*]: The Messiah is born, yes, He's born.

ALL: Where, where?

RUBEN: In Bethlehem, in Bethlehem.

BENJAMIN: But how do you happen to know that?

NANNIE: Tell us, child, how do you know?

RUBEN: The angels came to the shepherds, singing, "Glory be to God in the highest." They told us go to Bethlehem and see the newborn King, lying in a manger.

JACOB: Well, why didn't you go then?

RUBEN: Because I'm lame and could not keep up with the others, they all ran so fast that I was left behind, so I came here to tell you, as I don't know the way alone.

NANNIE: Bethlehem, Bethlehem, yes that is the place mentioned in the prophecies. But, Ruben, you must go back to your flock, the wolf might kill them.

RUBEN: No, I needn't go back, one of the angels stayed there to keep the flock; no wolf will dare come near them now.

JOHANNA: Did the angels tell you how the newborn King looks?

NATHANIEL: Well, I guess he looks like a baby, I'm sure.

NANNIE: Yes, He is a baby, but Ruben, are you sure you heard the angels? Perhaps

*St. Mary's School, Cloutierville, La.

you were asleep and dreaming all this. We, too, want to go and see the King, but, before we make the journey, we want to be sure about it. We want to know the truth about the Messiah, the King.

RUBEN: No, Nannie, I wasn't dreaming, I was wide awake and saw the angels, I heard them singing, I heard them tell us of the newborn King. All the other shepherds heard is too. That's why they went to see.

RUTH: Was there a star in the sky?

RUBEN: There are many stars all over the sky, go out and see.

JOHANNA: No, not many, just one, big beautiful star, the one announcing the coming of the Messiah, the one Benjamin saw a little while ago.

NANNIE: Come to think of it, there was a star, but Ruben did not happen to see it, he saw the angels instead. Now, children, let us prepare to visit the newborn King, the Messiah. We must gather gifts for Him. All of us will go to see him tomorrow; it is too late today. We shall also dress ourselves for the occasion in our Sabbath best.

ALL: What shall we give the King?

NANNIE: Everybody will give his best, something that you possess yourself, something that is dear to you.

RUBEN: I'll bring the King a lamb, a white lamb.

RUTH & JOHANNA: We shall pluck a basket of grapes for the King.

BENJAMIN: I'll bring some eggs and milk.

NATHANIEL: I'll bring some meat and wine.

JACOB: I'll bring a pair of doves.

ALL: What are you going to bring the King?

NANNIE: I shall bring fresh clean linen to wrap up the Babe.

ALL: Oh, Nannie, we're so happy, let's sing something.

NANNIE: What do you want to sing?

ALL: Something very sweet.

NANNIE [*goes to the piano behind the wings, turning*]: Oh, let's call in the neighbors; they can help us sing.

RUTH [*takes bell and walks toward the wings and rings. Neighbors, or chorus rush in.*]

[*Nannie begins to play: "It Came Upon the Midnight Clear," or other hymn.*]

The Advent Wreath

*Sister M. Vianney, S.S.J. **

Introduce the ancient custom of Advent wreaths to your students a few days before Advent. Show them a ready-made evergreen wreath containing four candles in holders, or, if you wish, and it is more effective, bring the materials and demonstrate how easily one is made.

Take a frame of heavy wire and fasten the foliage around it with finer wire or cord. Candleholders low enough to fit in the wreath can be cut out of the four tin circles from the tops and bottoms of two cans. Cut four half-inch slits in each circle from the circumference inward, then bend two alternate sections upward to hold the candle in place and two downward to bend around the frame of the wreath. A bow of ribbon in the liturgical purple and white may be added, and the wreath should be blessed as are other sacramentals. The candles representing Christ, the Light of the World, and the evergreen representing hope make this rich in symbolism.

During the first week of Advent the first candle is lighted with an appropriate ejaculatory prayer, and is kept burning during the religion class, or at any other suitable time. The second week, two candles are lighted; the third week, three, and finally all of them the last week.

In colleges, boarding schools, and academies, each dormitory can have its own Advent wreath in a conspicuous place, and the candles burn during the public recitation of morning and night prayers. One Catholic col-

lege group lights them during the recitation of Compline by the sodalists.

By reminding the children of Christ's coming into the world, this practice is a positive weapon against the commercialization of Christmas. Also of importance is the training of youth to carry this tradition home to their families for whom it was originally instituted. The father of the family may bless this wreath thus signifying his participation in the priesthood of the laity. Though the time of lighting the candles is a matter of choice, the evening meal at which the family is ordinarily united seems most feasible.

The honor of lighting the candles goes to the oldest child the first week; to the youngest, the second; to the mother, third; and to the father, fourth. This builds Catholic tradition in the home.

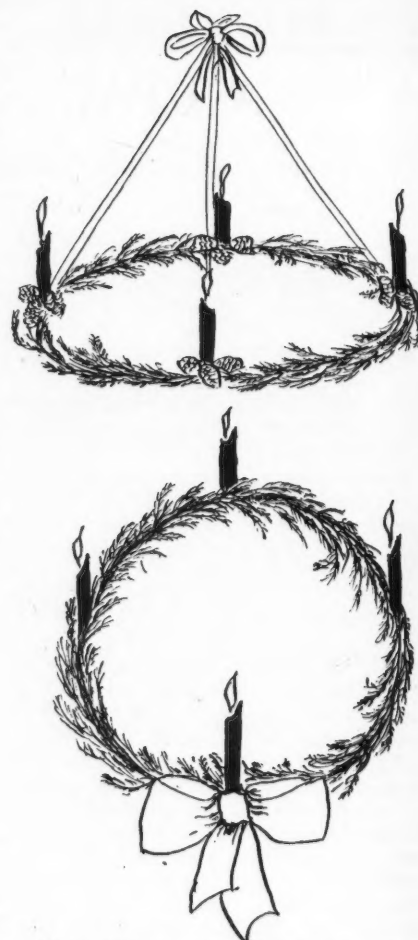
In Germany this sacramental hangs against a window facing the front of the house. The candles are placed at the top, bottom, and either side of the wreath. In most American homes it is suspended in a chandelier effect by means of four ribbons tied to the lights above the dinner table.

Formula for Blessing of Advent Wreaths

FATHER: Our help is in the name of the Lord.

ALL: Who hath made heaven and earth.

FATHER: Let us pray. O God, by whose word all things are sanctified, pour forth Thy blessing upon this wreath, and grant that we who use it may prepare our hearts for



Advent Wreaths. The upper picture shows a wreath to hang horizontally from a chandelier. The lower one hangs vertically.

the coming of Christ, and may receive from Thee abundant graces. Through Christ our Lord. Amen.

After this sprinkle the wreath with holy water.

Prayers for Each Week

FIRST: Collect of First Sunday of Advent (Recited by Father. All answer, "Amen.")

SECOND: Collect of Second Sunday.

THIRD: Collect of Third Sunday.

FOURTH: Collect of Fourth Sunday.

NOTE: A leaflet on this custom may be obtained from *Altar and Home Press*, Conception, Mo.

LEARN TO PLAY

Some of the finest people in the world go through life under a handicap because they never learned how to play when they were children. Driven by an overwhelming hunger for recognition, they strive for excellence through work, but in spite of this they fail to get the promotions, which go instead to others who may have less ability but more adaptability.—Msgr. Flanagan in "Boys Town Times."

*Nazareth Convent, Nazareth, Mich.

Aids for the Primary Teacher

A Catholic Christmas in Kindergarten

Sister M. Angelita, S.L.*

As the kindergarten is the first rung on the school ladder, we try to make it a solid support for the steps which are to follow. Furthermore, since the object of instruction is or should be truth, it is truth, not myth, which we should teach and which, for our little kindergarteners, we should make both palatable and digestible. Hence, when Christmas begins to be in the air, let us use every possible channel to give to this pre-eminently children's season the real meaning of Christmas.

It is Baby Jesus' birthday—not the day Santa comes. Push Santa into the background until the very last. Get the little ones saturated with the idea of the Christ Child as our first Christmas Gift. Let us present such thoughts as these: "Only for His coming we would have no Christmas. We would never even have heard of it. We would have had no Blessed Mother Mary, no Church, no Santa. We would never get to give Christmas presents. We give and get presents to make one another happy because Jesus made us so happy by giving us Himself." Emphasize the fact that Jesus came to give us all the things we need because He loves us so much. Stress the "Thank you" part as well as the *giving*. Naturally, children are inclined to think more of what they are going to *get* than what they are going to *give*. Try to direct their thoughts along the higher plane.

See that their kindergarten room is a sacred precinct with the true Christmas story predominating everywhere. Let them kneel around the crib for prayers and feel free to go to it whenever they wish. Sing "Happy Birthday" to Jesus each day. Let them have the honor of putting a straw in the crib for each time they remember to say morning and night prayers. After the crib is finished they will enjoy a little procession, each carrying one of the figures to a place in the crib. Make it homey around the crib and tree, even arranging a fireplace from orange crates, etc. This may be the only means of giving the children a taste of real home life, which, due to the aftermath of war in one way or another, is so lacking in many a so-called home. Gather the tots around the crib, tell them the story of Christmas, show its pictures, sing its songs, read its poems, talk to and about Baby Jesus. Speak of how the lights shining on the tree make us think of how Jesus' love and truth shine out for us.

When we go to church the big red sanctuary lamp we see shining there day and night is

like the star of Bethlehem. It, too, let's us know where we can find Jesus. Encourage the children to attend Holy Mass on Christmas morn. We talk about how God's house will look that morning when it is decorated in honor of Baby Jesus' birthday. The priest will wear the most beautiful white or gold vestments to show how happy he is to bring Baby Jesus down on the altar at Holy Mass. All the pretty, white candles twinkle like the stars welcoming Him. Time and again we talk about what we will do that morning: "Let's hope everyone will have a crib at home and the first thing we will do Christmas morning—even before looking at our toys—is to run to Him and sing or say 'Happy Birthday, dear Jesus!' We give Jesus our little hearts filled with love for Him. We say, 'Dear little Jesus, I give you myself and all my love.'"

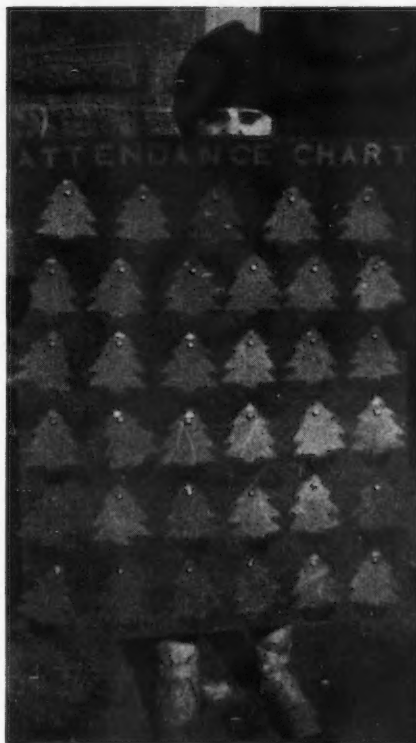
While hoping to counteract the overdose of Santa, as presented by radio and countless commercial projects, and while *definitely* striving to keep him from usurping the place of the Christ Child in the hearts of our little charges, still we must give him some place, since he belongs so much to a little child's Christmas. Perhaps we could tell the children what a lovely, kind old man he must be. He does so much to make Baby Jesus' birthday a happy day. Surely he must be trying to be like Baby Jesus, for he is so unselfish, never thinking of himself but always giving and giving and giving as the dear little Christ Child does. He gives and gives and gives and *never* gets tired of giving us His love.

Now: How Catholic is Christmas in the Catholic kindergarten? *All Catholic*, if we follow the above formula. *Thinking, seeing, hearing, handling, acting*—the whole child, all his faculties will *sense*, and *know*, and *live* Christmas in the Catholic way.

Attendance Chart

Yvonne Altmann*

In September you made an attendance chart on 24 by 36 oak tag. If you covered it with blue construction paper and made the letters orange, you can use the same background for this month. Have the children cut out the Christmas trees from green construction paper. The standard of the tree is made of red construction paper. Ornaments of different colors of construction paper each color a different shape, are cut out by the children and later one color ornament is pasted on the tree each week. The photograph of the at-



tendance chart was taken before any of the ornaments had been put on the trees. Each child should have his name on a basket. If he can write his own name in manuscript or ordinary script let him do it himself. Decide with your class if they should take the Christmas tree home if it has not all the ornaments on it that it should have. The Christmas tree is fastened to the chart with a thumbtack or brass fastener.

To correlate with the December chart you may like to work out some ideas on a Christmas tree. These articles I have had published may help you: *Junior Arts and Activities*, 4616 N. Clark St., Chicago 40, Ill., Dec., 1941. "Our Christmas Book," pp. 14-15 (science material on Christmas tree and other Christmas flowers and plants), Jan., 1946. "Aftermath of the Christmas Tree," 24, 43, Dec., 1945. "Greeting Cards and Envelopes" (one on a Christmas tree), p. 25, Dec., 1945. "Stained glass Windows" (one on a Christmas tree), pp. 14-15. *The Instructor*, Instructor Park, Dansville, N. Y. "A Stand-up Desk Christmas Calendar" (Christmas trees and houses), p. 24. *CATHOLIC SCHOOL JOURNAL*, 540 N. Milwaukee St., Milwaukee, Wis., Dec., 1944; "A Christmas Poster" (Christmas tree branches, cotton, snow, and houses), p. 298, Dec., 1946; "Kindergarten Pictures-Christmas" (one picture is of a Christmas tree), pp. 369, 368. *American Childhood*, 74 Park Street, Springfield 2, Mass., Dec., 1946, "Tommy's Christmas Gift to the Birds," p. 50.

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*Kindergarten director, Oshkosh, Wis.



The Mysteries of the Rosary, Drawn by Sister M. Remberta, O.P.

— Bethlehem Academy, Faribault, Minn.



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Second-Grade Number Concepts

The Sign of Subtraction

Amy J. DeMay, Ed.D. *

In the first grade we begin with the *take away* concept in subtraction, and later present the idea, "Which is more?" and, "How many more?" as these processes can be demonstrated easily with objects, with pictures, and with semiconcrete marks, as well as with figures, and no sign is needed, the words *take away* or *take from* being all that is necessary, or the language statement, "How many more?" or "How many less?" applied to the problem under consideration. It is better, therefore, to teach only the addition and equal signs, and leave the minus sign until the second grade, as there are abstract symbols enough for first grade without it, for the child also has to master the symbols for the nine digits and ten-also.

Minus Sign in Second Grade

Before introducing the sign with each type of subtraction example in the second grade, the use of the addition sign in addition is reviewed, and then the sign given to take the place of *take away* in some example; and then when this is learned, in another lesson the concept of how much more, and in another how much less, and how to use the minus sign in such cases, and later the completion exercise. The minus sign in each should be given as a shorter way to write "take away," even as $+$ is a shorter way to write *and* or *add*, or $=$ for *equals* or *are*.

Mary had 8 apples. She gave 3 to Jane. How many has she left?

Write the problem on the board, Ella.

Ella writes, 8 apples take away 3 apples = 5 apples.

In adding we use the $+$ sign to shorten the statement. Do you think we could do something like that in taking away?

Yes, James, you know the sign. Write it on the board.

Write the statement for Mary's apples using the sign for take away, Ned.

Ned writes, 8 apples — 3 apples = 5 apples.

We call the take away *minus* and say 8 minus 5. What other word may we use? Yes, Jennie, we may call it *less*, and what do we say then about Mary's apples, Maud?

8 apples less 3 apples are 5 apples.

For taking away we have another word, as we have the word *add* when *putting with*.

Yes, Ben, that is right. We say *subtract*.

Tell me then all the ways you can make the statement about Mary's apples, the ones she had, the ones she gave away, and the ones she had left.

Various children are called upon to state and write on the board the following statements:

8 apples take away 3 apples = 5 apples.

8 apples — 3 apples = 5 apples.

8 apples minus 3 apples = 5 apples.

8 apples less 3 apples = 5 apples.

8 apples subtract 3 apples = 5 apples.

8 apples

— 3 apples

5 apples left

Problems for "How many more" in one group than in another should be developed in the same way, and likewise "How many less?"

How many crayons are needed for the children in the first row of seats, Ellen? Get that many from the box and bring them to the desk, Paul.

How many are needed for the second row, Kate. Get that many and bring them here, Bessie.

How many crayons has Paul? Yes, 6.

How many has Bessie? Yes, 9.

Which has the more crayons, Paul or Bessie, Dennis?

How many more has Bessie than Paul, Jane?

How did you find out, Edna?

Yes, you could count off six of Bessie's, and then count what is left. You did that a long time ago when you were in the first grade. How can you do it if you did not have the crayons to count?

Yes, take away, or subtract 6 from 9. Write it as an example on the board, Fred. Fred writes 6 from 9 = 3.

Can we use our sign for take away here? Write it that way, Ned. Ned writes 9 — 6 = 3.

What word can we use instead of take away, Ben?

Yes, we can say subtract, what else?

We can say minus, or we can say less.

Make the statement then, Bess.

She says, 9 is 3 more than 6 because 9 minus 6 are 3.

In a completion test, first we have the form as addition with one term left out. For example, we may say,

How many sheets of paper here, Ella? Ella counts 7.

How many children in the third row, Alice? Alice finds 9.

How many more sheets of paper do I need to have enough for the third row, Elsie? How do you make the statement?

7 + what number makes 9?

Instead of "what number" we write it with the question mark, like this, ?, and call it *what*. We write 7 + ? = 9 and we say 7 and what equals 9.

Now how do we find out what number to put in place of the question mark?

Yes, if we know our addition number, we may remember what number goes with 7 to make 9. If we do not we can subtract.

How shall we subtract, Eva?

Yes, take 7 from 9 which are 2. Write it as an example.

$$\begin{array}{r} 9 - 7 = 2 \text{ or } 9 \\ \quad \quad \quad - 7 \\ \quad \quad \quad \hline 2 \end{array}$$

Now finish the first statement, Carrie.

$$7 + 2 = 9.$$

There are of course other places in which subtraction is used. But, as these are the main ones in which the children of second grade are likely to have experiences and needs, these are the main ones to teach. There are more language terms than in addition and these have to be taught carefully. Of course, we do not teach the long bulky terms, minuend and subtrahend. There seems no need for giving a special name to either of these terms; but, in case there is, they should be referred to merely as the *number you subtract from* and the *number you take away*. While this language is just as long as the technical terms, children know from experience what is meant. For the answer, which is all that is needed in addition, "what is left" naturally comes when something is taken away. In the case of the comparing of two numbers, the answer naturally is that many more, that many less, that much longer, shorter, higher, lower, etc., as the case may be. We do not, of course, ask pupils of this age to "compare," nor do we ask them the "difference."

After many problems and examples involving these subtraction concepts, with pictures, semiconcrete materials, and finally the abstract numbers by themselves, throughout all the combinations through 10, a good review for the second grade before any teen combinations are begun is to have the pupils construct tables, which should now include the zero combinations also. For of course by the time all these concepts have been covered, the zero will be a part of their number knowledge.

These subtraction tables should be in two sets, and, of course, should take several seat-work periods for each set, or series. The first arrangement should have in each part the taking away of the same number throughout each section, beginning in each case with the answer that is 0, then 1, then 2, etc. The teacher should have the pupils suggest each line, and then some pupil write it on the board, after which the pupils each write it on their paper, and then the next is suggested, and so on.

Taking away 0	Taking away 1	Taking away 2
0-0=0	1-1=0	2-2=0
1-0=1	2-1=1	3-2=1
2-0=2	3-1=2	4-2=2
3-0=3	4-1=3	5-2=3
4-0=4	5-1=4	6-2=4
5-0=5	6-1=5	7-2=5
6-0=6	7-1=6	8-2=6
7-0=7	8-1=7	9-2=7
8-0=8	9-1=8	10-2=8
9-0=9	10-1=9	
Taking away 3	Taking away 4	Taking away 5
3-3=0	4-4=0	5-5=0
4-3=1	5-4=1	6-5=1
5-3=2	6-4=2	7-5=2
6-3=3	7-4=3	8-5=3
7-3=4	8-4=4	9-5=4
8-3=5	9-4=5	10-5=5
9-3=6	10-4=6	
10-3=7		

*Clifton Springs, N. Y.

<i>Taking away 6</i>	<i>Taking away 7</i>	<i>Taking away 8</i>
6-6=0	7-7=0	8-8=0
7-6=1	8-7=1	9-8=1
8-6=2	9-7=2	10-8=2
9-6=3	10-7=3	
10-6=4		
<i>Taking away 9</i>		
9-9=0		
10-9=1		

Such arrangements give pupils a new insight into the number system. Each table after the 0 and 1 should be left open with space to add the teen combinations that belong with it as they are learned. Thus 11-2 will be added to the two table; 11-3 and 12-3 to the three table; and so on throughout. In the end, carrying all the tables through the teens, the pupils will discover many points of interest in regard to subtraction that will help them to remember all the individual combinations.

Later on for another review the children can make "same answers" tables like the following:

<i>Answer 0</i>	<i>Answer 1</i>	<i>Answer 2</i>
0-0=0	1-0=1	2-0=2
1-1=0	2-1=1	3-1=2
2-2=0	3-2=1	4-2=2
3-3=0	4-3=1	5-3=2
4-4=0	5-4=1	6-4=2
5-5=0	6-5=1	7-5=2
6-6=0	7-6=1	8-6=2
7-7=0	8-7=1	9-7=2
8-8=0	9-8=1	10-8=2
9-9=0	10-9=1	
<i>Answer 3</i>	<i>Answer 4</i>	<i>Answer 5</i>
3-0=3	4-0=4	5-0=5
4-1=3	5-1=4	6-1=5
5-2=3	6-2=4	7-2=5
6-3=3	7-3=4	8-3=5
7-4=3	8-4=4	9-4=5
8-5=3	9-5=4	10-5=5
9-6=3	10-6=4	
10-7=3		
<i>Answer 6</i>	<i>Answer 7</i>	<i>Answer 8</i>
6-0=6	7-0=7	8-0=8
7-1=6	8-1=7	9-1=8
8-2=6	9-2=7	10-2=8
9-3=6	10-3=7	
10-4=6		
<i>Answer 9</i>		
9-0=9		
10-1=9		

Again, as fast as the teen combinations are learned each should be added at the foot of each of these tables: 11-9; 11-8; and 12-9; and so on through. In looking through these tables as with the previous ones, pupils will grasp certain conditions that they will not see otherwise; and this insight will help them in recalling each individual subtraction combination. In the case of the "same numbers" answers, it is a good exercise for review to place a series of answers, 0, 1, 2, 3, 4, 5, 6, 7, 8, 9 on the board, or with cards on the ledge of the board, and the pupils mark above each answer, in hit or miss order, the combinations that make that answer. Or with a set of cards containing the various combinations without answers, pupils can bring up cards for the answer requested by the teacher or a pupil. This reviews not only the subtraction idea, but gathers together various combinations with the same result and helps drill in a new meaningful way.

Among other impressions, a pupil must get the idea from these tables that a number

taken from the same number leaves nothing, or zero; that two adjacent numbers in the counting system, as 3, 4; 7, 8; etc., have 1 between them, that one of them is one more than the other, and the smaller is one less than the larger. Many other concepts with

respect to all the subtraction combinations will be discovered. In this way, both the subtraction concepts and the subtraction sign will have frequent use and will become a part of the child's knowledge without so much unmotivated abstract drill.

In Keeping With Christmas

*Sister Mary Limana, O.P. **

A few weeks before Christmas, in order to center the Christmas spirit around the Christ Child, the children of our grades were requested to collect Christmas cards to be used in making Christmas alphabet booklets.

During the English period, the pupils were encouraged to compose rhymes which would correspond with their selection of Christmas cards. Letters of the alphabet were cut out, mounted on metallic paper found in the cards, and then carefully placed in the booklet beside the rhymes below or above the neatly mounted picture. For the pupils of the lower grades, a set of rhymes was copied on the blackboard and each child was permitted to change any verse unsuited for his choice of pictures.

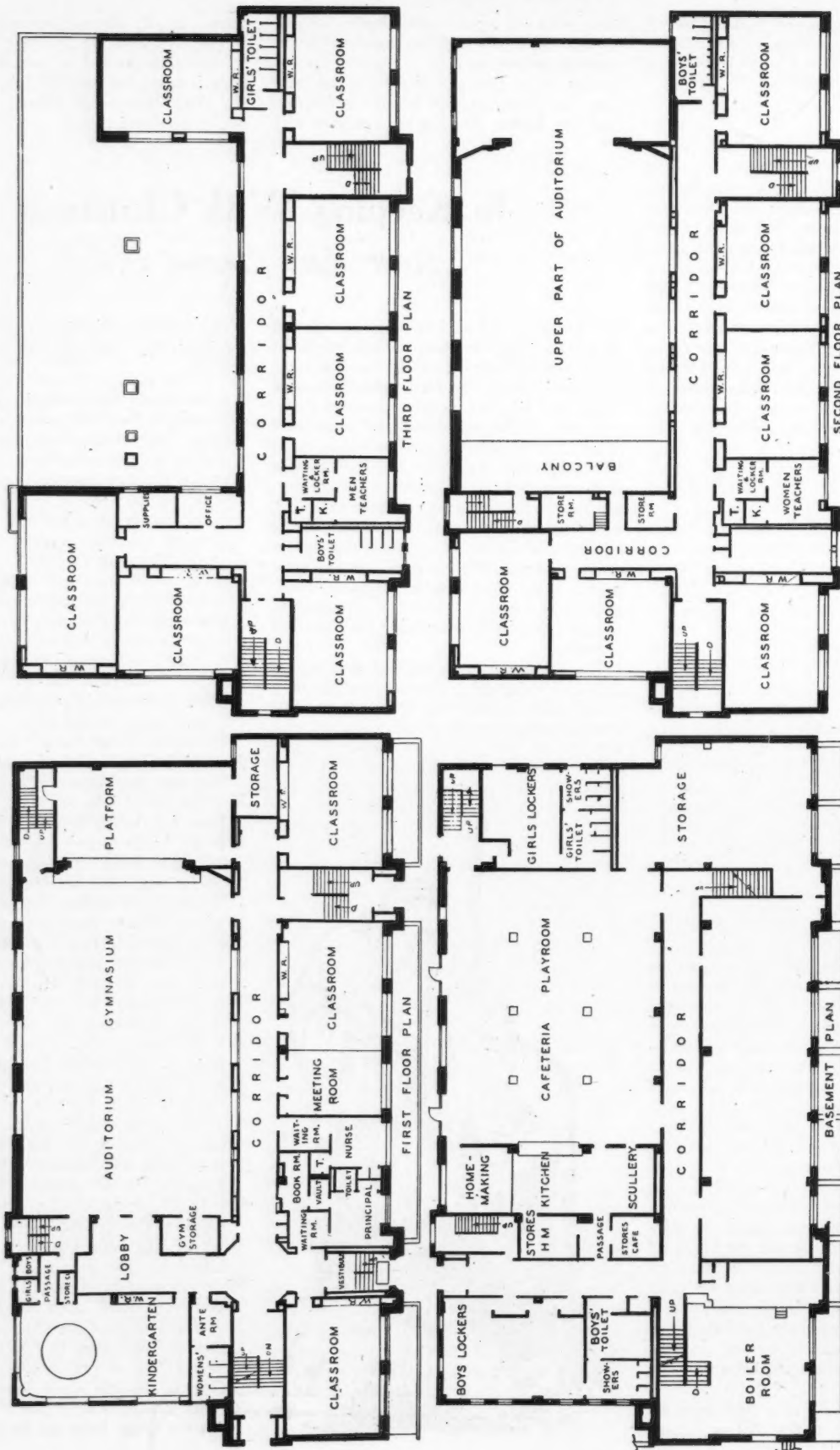
The children greatly enjoyed this project and were delighted to bestow the gift of a neatly made booklet on a friend or some member of the family.

*St. Luke's School, Plain, Wis.



The following rhymes have proved suitable for illustration and make-up into attractive booklets.

- A is for Angels seen on earth
Singing of Jesus' holy birth.
B is for Bells that sweetly chime
Tidings of joy at Christmas time.
C is for Candles burning bright
Seen in the window Christmas night.
D is for Donkey you will find
Close to the Saviour good and kind.
E is for Everything in toys
Given to all good girls and boys.
F is for Family true and pure,
Where one finds happiness secure.
G is for Greetings we extend,
Wishing you blessings without end.
H is for Holly fresh and green,
Often in Christmas trimmings seen.
I is for Infant resting there
Peacefully in the manger bare.
J is for Joseph meek and mild,
Guarding the Virgin and her Child.
K is for Kiss I long to give
Jesus for coming here to live.
L is for Lamb so soft and white,
Offered to Jesus Christmas night.
M is for Mary Mother blest,
Watching her darling Boy at rest.
N is for Night so dark and cold
When the dear Lord was born of old.
O is for Ox that seems to know
God came to earth His love to show.
P is for Prince of love and peace,
Source of delights that never cease.
Q is for Queen of heaven and earth,
Who to the Saviour dear gave birth.
R is for Rejoice and gaily sing
Carols to Christ the newborn King.
S is for Star the kings had seen
Guiding them to the Babe serene.
T is for Tree with glowing light,
Trimmed for the children Christmas night.
U is for Under the sparkling tree,
Children the presents soon will see.
V is for Vigil angels keep
While the dear Babe is fast asleep.
W is for Winter cold and bare,
When our Lord came His love to share.
X is for Ten small cherubs sweet,
Hovering near their God to greet.
Y is for You at prayer today,
Close to the crib where Jesus lay.
Z is for Zealous I should be
For the things Jesus did for me.



St. Philip Neri Parish, Bronx, New York City, is building its new school according to these plans drawn by Starrett and Van Vleck, New York 16, N. Y. There will be 16 classrooms, a kindergarten, meeting room, gymnasium, auditorium, and cafeteria.

The Fabric of the School

A School for 1000 Pupils

St. Philip Neri School, Bronx, New York City

St. Philip Neri Parish, Bronx, New York City, will have a fine new school in September, 1948. Ground was broken for the building, July 28, by Most Rev. J. Francis A. McIntyre. Very Rev. William R. Kelly, former diocesan superintendent of schools, is the pastor. Starrett and Van Vleck are the architects.

The new elementary school and parish social center will contain 16 classrooms, a kindergarten, meeting room, gymnasium, auditorium seating 700 persons, a cafeteria for 400, and other modern features necessary or convenient in a parish of 5000. The building, too, will provide facilities for double the present school enrollment of 500.

While only about half of approximately \$900,000 necessary to complete the building is on hand or pledged definitely, the work of construction will proceed in accordance with the encouragement of building plans in the archdiocese by His Eminence Cardinal Spellman.

One of the speakers at the ground-breaking ceremony was Howard McSpedon, president of the A.F.L. Building and Con-

struction Trades Council of New York. Mr. McSpedon, as a representative of labor, commended the diocesan building program of the Cardinal at a time when labor needs work and people need building, and pledged the co-operation of labor in completing the building program initiated by His Eminence.

Addressing his remarks to the children present at the ceremony, Most Rev. Archbishop McIntyre said: "You remember from your history lessons that the founding fathers of our country had God in mind always, so much so that on our coins is inscribed 'In God we trust,' to remind us of our dependence on God. You will acquire in this school knowledge of God, not the superficial knowledge of the present day which is merely lip service, but a deeper knowledge which will give you the strength and courage to live the life God would have you live—for God and for country. Any government that departs from its principles falls into decay. If we, as a people, fall away from the principles of our founding fathers which were based on trust in Almighty God, we, too, may fall into decay. Because of the principles on which it is founded, God has blessed our country in many ways."



Architects' Sketch of St. Philip Neri School, Grand Concourse, New York City. Starrett and Van Vleck, New York 16, N. Y. are the architects.

Solving Winter Floor Problems

Dave E. Smalley

As with most phases of living, winter brings its special problems in floor maintenance. Floors get dirtier, dangers increase, and materials freeze—all of which facts are common knowledge. How to solve or minimize these problems is not so generally known, and this fact, therefore, seems to justify the present discussion.

Floor Materials in Winter

First, let us consider materials. With the exception of sealers, dry soaps, and cleaning powders, practically all floor maintenance materials are affected in some way by cold weather. Liquid soaps and water waxes freeze and liquid solvent type waxes congeal. Cold floors increase the difficulties during application of finishes.

Liquid soaps are seldom spoiled by freezing, but often the expansion bursts the container and causes a loss from leakage.

Solvent type liquid waxes congeal from the cold but are never permanently injured thereby. Storage in a warm room for a few hours converts them again into usable material. They should not be overheated, however, or they will separate, so avoid placing them against a hot radiator. Since they are usually inflammable *never* store them near a fire.

The water waxes, either of the self-polishing or buffing type, are likely to be spoiled from excessive freezing. They should be stored in a room with a temperature above freezing, but they also are sometimes spoiled by overheating. Water wax emulsions seem to be a good media for certain bacteria, and warmth helps to incubate germs. For that reason more water wax emulsions sour in the summer than in the winter.

But freezing does not always ruin water wax emulsions. A limited amount of freezing seldom injures them, but very severe or prolonged cold frequently causes an emulsion to reverse itself, after which it is useless.

Reversed water wax emulsions become thick and persons not familiar with this phase of the materials sometime add water to thin them, hoping to restore them to normal usefulness. This cannot be done, though they can be used and a fair polish can be produced by buffing.

How Water Wax Is Harmed

In case the reader is not familiar with the changing phase which causes the reversion of a wax emulsion, it may be well to explain it, since the better we understand the things we work with the better the service we obtain from them.

A water wax emulsion consists of tiny particles of wax surrounded by coatings of soap or the latter's equivalent in some type of special emulsifying agent. The first self-polish-

ing water waxes were made by mixing melted carnauba wax with soap and adding water. Great improvements have been made since but the fundamental idea still prevails.

The water soluble film adhering to the outer surface of the wax particle makes the latter water-tolerant or miscible with water. However, a severe shock, chemical or physical, causes the film to break, resulting in the wax surrounding the soap. And since the soap has absorbed most of the moisture, instead of wax being suspended in water the result is soapy water surrounded by wax.

To avoid such trouble it is advisable to obtain freezable material before the cold weather sets in. If you have failed to do this and must have wax, you can play safe by ordering a solvent type wax to tide you over until warmer weather. The solvent type, it must be remembered, is not suitable for rubber or asphalt tile, and it requires buffing to produce a polish.

If, however, you feel you must have water wax shipped in cold weather, let the shipper pick the most favorable time for delivery—still a gamble in any case.

Previous to the war the carriers tried to protect freezable materials, often shipping them in refrigerator cars, but those conditions have never returned. Not only do freezable materials, like floor wax, have to take their chances with the nonfreezable, but deliveries are greatly delayed, thereby increasing the time of exposure. During the past few years even express shipments have frozen on trucks, left outside of overcrowded stations and warehouses. And the carriers disclaim responsibility for such cases of freezing.

If a shipment of water wax arrives frozen, have the carrier so indicate on his receipt. There is always a chance for a claim where the carrier can be proved at fault.

Then store the frozen material for a few hours in a warm room, allowing it to thaw out. After which apply a portion to a varnished or painted surface and note if it dries with a gloss. If it does, the chances are the material is uninjured. But if it dries dull, it is spoiled and will soon reverse itself.

From then on it is a question between you and the shipper as to which will take the loss, or whether you can make the carrier stand it. A few of the larger manufacturers assume such losses as a protection to their good customers, but most small concerns cannot afford it. If you have to buy in the dead of winter, try to give your supplier time to dodge extreme weather—if he can.

When you have trouble with a floor wax, whether in winter or summer, do not be too quick to blame the product. Very often the fault is that of a local condition you do not realize or have overlooked. All manufacturers get back rejected material that is flawless.

If you have trouble with the application of the wax, try it on another room. If it works satisfactorily elsewhere, the fault is not with the wax.

Never pour back into the original supply the leftover water wax into which you have been dipping an applicator. This is an almost certain way to introduce bacteria to your main supply.

The best and safest way to apply liquid floor wax, either water or solvent type, is to pour portions on the floor and spread them out. By this process none is wasted and there is no chance of contaminating the main supply.

Maintenance Problems

As said before, winter weather with its snow, ice, and slush, multiplies the problems of floor maintenance. Floors get dirty quicker and must be cleaned oftener though certain methods can be employed to minimize the increased burden. Clean sidewalks and mats at doorways go a long way toward accomplishing this end, and daily buffings with electric floor machines prevent the accumulation of soil on the floor, and reduce the number of wax applications necessary for best results.

However, it is usually necessary to wax oftener in cold weather than in warm, simply because increased cleaning operations remove more of the wax. Also because the floors are likely to need more protection during the winter, and wax is the best protection available. Mother Nature herself uses wax to protect her products from the elements.

Cold floors, particularly the hard surface types, add to the difficulties of applying floor wax. Especially is this true of terrazzo and cement. The wax has a tendency to congeal upon contact with the cold surface. This is a condition more pronounced in the application of solvent waxes than with the water waxes, but even the latter are affected. It sometimes causes excessive films and unequal distribution and therefore calls for care in application. Mopping beforehand with warm water removes the chill from the floor and makes it easier to obtain a thin, uniform film. However, a little extra rubbing during the process of application should bring satisfactory results. Of course, too much rubbing may ruin the gloss of self-polishing water waxes. They must *not* be rubbed after they begin to dry.

It is never feasible to apply floor wax in a temperature below 40°F. and preferably the room should be 60° or above. Especially is this rule applicable to the solvent type of wax. When applying the latter in extremely cold weather the material can be kept in good workable condition by setting the can or pail of wax in a larger vessel containing hot water.

The Safety Factor

In any building the first condition to consider is safety, and winter weather increases the slipping danger both indoors and out. As in the case just cited for the reduction of dirt carried in from the outside, clean sidewalks and door mats will also reduce the dangers of slipping on the floor inside.

Wet shoe soles or, worse yet, snow or ice incrusts on soles, present a great slip hazard on any surface. Some believe that this hazard is increased on a waxed floor, but scientific tests do not generally confirm this belief. Certain it is that icy shoe soles find less traction on a hard smooth surface—more on a resilient or rough one. And this condition exists whether the surface is waxed or not. Tests have shown, however, that a dirty waxed surface is somewhat more slippery than a waxed surface that is clean, the obvious reason being that dirt does not adhere to a waxed surface and acts as a portable substance under

foot. If areas near entrances are waxed therefore, endeavor to keep those portions of the floor as clean as possible.

Waterproofness of Waxes

Most of the better grades of waxes are now waterproof after they are entirely dry, but they dry more slowly in cold, damp weather. Therefore, the problem of water spotting increases in the winter, and at a time when the traffic of wet feet is greatly increased.

The solvent type waxes are less susceptible to retarded drying in cold weather than the water waxes, but they should be rubbed out well for quicker drying.

Some water waxes dry quickly, too, and become waterproof sooner than others, but usually quick drying is not a virtue. The slower drying products, whether a wax, a seal, or a paint, allow more time for self-leveling, penetrating, and insure better adherence. They

are also likely to be tougher and therefore more durable.

Heat is the best medium for drying floor waxes, especially the water waxes, but poorly ventilated rooms, even when warm, retard drying. The air is likely to be moisture laden already with little possibility of absorbing additional moisture.

Therefore, the best method to speed up the drying of wax is polishing. Buff it well with a polishing machine, holding the brush in one place long enough to create heat. In other words, move the machine over the floor slowly. A little water poured on the buffed surface will tell you quickly if you have buffed enough.

If you are prepared for the added problems of winter floor maintenance and handle them with reason and patience you will soon solve and forget them. But if you proceed with summertime routine into the cold months you will find yourself in trouble aplenty.

New Books of Value to Teachers

The Life of Christ

By Giuseppe Ricciotti. Trans. by Alba I. Zizamia. Cloth, 716 pp., \$7.50. The Bruce Publishing Co., Milwaukee 1, Wis.

Written in a scholarly, dispassionate manner, yet with an engaging beauty of style, this *Life of Christ* will fill the hearts and minds of all lovers of the Gospels.

Many read the Gospels faithfully but are tantalized by the brevity of their narration. The Gospels presume an understanding of traditions, customs, and institutions of an oriental people. Without enlargement and explanation men of an age far removed from the period of Christ's life cannot arrive at a deep love and understanding of the faith which is their salvation.

Ricciotti's *Life of Christ* satisfies all these demands. It presents an interesting, accurate survey of the political relations between the Romans and the Jews, which gives insight into the peculiar circumstances of the birth and death of the Son of God. Without pedantry, the book explains the religious customs and factions among the Jews, a knowledge of which is indispensable to a clear understanding of the religious doctrines emerging from Christ's tirades against the Pharisees and Sadducees. The parables and deeds Christ performed are handled in a way that refreshes the reader's personal spiritual life.

Interesting to read through, excellent as a book of reference, this *Life of Christ* is for clergy, religious, and laity. Pictures of the Holy Land give added interest. —D.E.S.

The McKee Language Series, Catholic School Edition

By Paul McKee, Annie McCowen, and M. Lucile Harrison. Cloth. Book III. Building Your Language, 216 pp., \$1.48. Book IV. Developing Your Language. Book V. Enriching Your Language, 255 pp., \$1.56. Book VI. Improving Your Language, 280 pp., \$1.60. Books VII and VIII, Mastering Your Language and Perfecting Your Language, to be published in the spring. Houghton Mifflin Company, 2 Park Street, Boston, Mass.

Here, in geography-book format, is a brightly illustrated series of English textbooks revised for Catholic schools. Their basic objectives are to teach pupils to speak and write with meaning, to meet successfully the important language jobs of modern life, and to use their own experiences as a basis for oral and written composition. Great emphasis is placed on everyday language use—taking part in discussions and conversations, making reports of events and experiences, writing

letters, telling stories, making descriptions, giving directions and explanations, giving reviews, making announcements and giving notices, and writing creatively.

The Catholic edition of these textbooks has been edited and adapted by Sisters M. Margaret, M. Joesetta, and M. Virginia of the Congregation of St. Joseph.

The books contain discussions and conversations about our Blessed Mother, religious experiences in the home, activities in connection with religious ceremonies, and Catholic Action, particularly in the upper grades, through discussions on desirable movies, worth-while radio programs, and recent Catholic literature. There are little stories about the Guardian Angel, the saints, and the Christmas crib. Reports cover such subjects as liturgical feasts, missions, shrines, and the sacraments in general. Each grade has a poetry section which includes poems on the Infant Jesus, our Blessed Mother, St. Joseph, and other religious subjects.

Essential points in courtesy are developed in the curriculum.

Living Through God's Gifts

By Kelly, Goebel, and Schumacher. Paper, 362 pp., illus., \$1.60. Benziger Bros., New York 7, N. Y.

This is the fifth-grade book of *Living My Religion Series* by Very Rev. Msgr. W. R. Kelly, former superintendent of schools of the Archdiocese of New York; Rev. Dr. Edmund J. Goebel, superintendent of schools of the Archdiocese of Milwaukee; and Rt. Rev. Msgr. M. A. Schumacher, the author of *I Teach Catechism*.

According to the plan outlined in the series, children of the fifth grade center their study of religion in learning and practicing the use of God's gifts. Among the gifts receiving special attention are the gift of life, the friendship of the Holy Ghost, the gift of our Redeemer, sanctifying grace and actual grace, the seven sacraments, the sacramentals, indulgences, and prayer.

Questions and answers on these subjects are taken from the Revised Baltimore Catechism No. 1. These are used to state formally the doctrine after it has been developed in an informal deductive method employing conversation with children.

At the end of a unit is found a summary of points to be remembered, a list of words to be understood, suggested activities entitled "Things to Do," a self-test, and a list of suggested sup-

plementary readings. A well-chosen colored picture illustrates the particular theme of the unit.

A complete study of the Mass is presented in the unit on the Holy Eucharist. The final unit is an excellent summary, in the language of the child, of all the gifts of God studied during the year.

A useful feature of the book is an extensive alphabetical list of important words with simple definitions and directions for pronunciation. This is followed by a summary of "Truths I Shall Remember," consisting of questions and answers from the Catechism which have been studied during the year. Finally, the more common prayers are brought together.

These features of the *Living My Religion Series* provide the equivalent of a teacher's lecture on each truth studied, a graded catechism for each grade, needed practical illustrations, and various teaching devices.

The Fathers of the Church: The Apostolic Fathers

Translated by Francis X. Glimm, Joseph M. F. Marque, S.J., and Gerald G. Walsh, S.J. Cloth, 401 pp. Cima Publishing Co., New York, N. Y.

This is the first of 72 projected volumes of the writing of the Fathers of the Church. Any good translation of the Christian Fathers is important today, because the writing of the Fathers bears witness to the moral, doctrinal, sacramental, and disciplinary teachings of the Apostles.

The present volume contains 16 writings, or fragments of writings representing 9 writers. From St. Clement of Rome there are the two letters to the Corinthians. St. Ignatius of Antioch is represented by his seven letters to the churches. Besides there are the Letter of St. Polycarp to the Philippians, the Martyrdom of St. Polycarp, the Didache, the Letter to Barnabas, the Shepherd of Hermas, the Letter to Diognetus, and the Fragments of Papias.

The translation is excellent—clear, modern, understandable not only to scholars but to any serious reader. The introductions to the various selections are helpful, and the footnotes, although somewhat brief, are good. The index looks to be adequate although it does contain some material already in the table of contents.

The Apostolic Fathers has set a high standard for the volumes yet to come. This book, and its companions certainly should be on the shelves of every Catholic high school library, and indeed might well be read by any Catholic layman who claims to be educated in his faith. —A. C.

Wopsy Again

By Rev. Gerard Scriven, W. F. Cloth, 103 pp., \$1.75. The Catechetical Guild, St. Paul 1, Minn.

We often neglect our guardian angels because they seem vague and intangible to us, but Father Scriven has kindled a special love in the hearts of children for these important spirits through his *Wopsy* books. *Wopsy* is an enchanting little angel whose trials as Shiny John's guardian are quite real and exciting.

Wopsy Again, the second book in the series, finds *Wopsy* pitted against the terrible Spotted Devil, the Storm Devil, the pagan Maruki, and the Leopard Society. The setting in the mysterious jungle of Africa will hold the interest of children. Charming in its simplicity, the book was written especially for children, but parents will find a smile and perhaps a lesson in its pages too. —D. E. S.

Common Sense English, Book II.

By Joseph C. Blumenthal. Paper, 277 pp., 92 cents. Harcourt, Brace and Co., New York 17, N. Y.

Designed so that students may study it with ease whether or not they have used Book I, this English book provides the high school student with a sound fundamental knowledge of correct English usage without employing technical Latin terms.

Canada and Her Northern Neighbors

By Frances Carpenter. Cloth, 438 pp., \$1.48. American Book Co., New York, N. Y.

Here is a comprehensive study of Canada and her northern neighbors which includes a detailed treatment of the separate Canadian provinces and territories and of the neighboring regions of Alaska, Newfoundland, Labrador, and Greenland. Numerous photographs illustrate the geography, history, and culture of the inhabitants of these lands. A short unit on the friendly relationship between the United States and Canada is also included.

Retailing As a Career

By G. Henry Richert and Clyde W. Humphrey. 28 pp., 20 cents. The Gregg Publishing Company, 270 Madison Avenue, New York 16, N. Y.

This pamphlet for high school students answers such questions as: What is retailing? What are the various jobs or positions comprising the field? What are the working conditions in retailing? What does retailing offer as a career?

The Consumer's Economic Life

By Jessie Graham and Lloyd L. Jones. Cloth, 567 pp., \$1.92. The Gregg Publishing Company, 270 Madison Avenue, New York 16, N. Y.

High school students are offered a valuable presentation of practical, common-sense principles that they can use easily and effectively in carrying on their activities as consumers such as those involving nutrition, clothing, health and personal appearance, the home, education and recreation, travel, insurance, and money and credit.

The Romantic Story of Cahokia, Illinois

By Adolph P. Suess. Paper, 120 pp., \$1.50. Buechler Publishing Co., Belleville, Ill.

This informal book tells the story of the first Catholic settlement in the Mississippi Valley, in Illinois not far from St. Louis. The first permanent pastor was the famous Father Claude Allouez, S.J., by many believed a more important explorer and missionary than Father Marquette. The community never was large and its influence was limited to the missionary and cultural life which radiated out from its church. For many years the small village has slumbered, but now it is the home of a great aeronautical school, a part of St. Louis University. The author has lived in the community a lifetime and is steeped in the romance of its quiet story.

Paul Dunbar and His Song

By Virginia Cunningham. Cloth, 283 pp., \$2.75. Dodd, Mead & Co., New York 16, N. Y.

Written by a former teacher in answer to the challenge of her pupil who asked, "What's the use? I'm black," this book might well serve as an inspiration to other Negroes who are asking the same question today.

Any adult should appreciate the story of the talented youth who fought against poverty, prejudice, and ill-health in the best American tradition. Paul Dunbar's life and accomplishments are presented with sincerity and warmth against a background depicting the progress of the Negro during his lifetime. One is especially conscious of the effort of the author to give a true picture of the man, his poetry and prose, without an attempt at sensationalism. High school pupils would enjoy reading parts, perhaps all, of the book. It is a stirring answer to the challenge of the black boy who asked, "What's the use?"

Under the Red Sun

By Forbes Monaghan, S.J. Cloth, 279 pp., \$2.75. The Declan X McMullen Co., 225 Broadway, New York 7, N. Y.

Perhaps if world peace were more assured, this story of life in the Philippines during the Japanese occupation would not be so disturbing. Told by a Jesuit scholastic from his vantage point at the Ateneo de Manila which was eventually destroyed, it is a story which could—and is—

being repeated with Russia playing a far more formidable role as the aggressor. Here is a tale of simple heroism and almost unbelievable sacrifice, of savage butchery and desperate courage. It is the tale of the Filipinos who believed during the darkest days of occupation that Americans would return in triumph to their land. Heart-rendingly to the point is its account of the stupidity, indifference, laziness, and neglect of many Americans in the Islands just prior to Pearl Harbor. Its lesson is one which we dare not forget today.

The Talking Wire

By O. J. Stevenson. Cloth, 207 pp., \$2.50. Julian Messner, Inc., 8 West 40th St., N. Y.

This biography is an intensely readable account of the life of Alexander Graham Bell and of the experiments which lead to his invention of the telephone. Bell began teaching speech, elocution, and music for a living at the age of 16. He was particularly concerned with the problems of the deaf and dumb, and his work with them led to an interest in the variations and resonance of sound. He began his experiments by working on a theory of "electric speech."

The American Radio

By Llewellyn White. Cloth, 260 pp., \$3.25. The University of Chicago Press, Chicago, Ill.

This is a report on radio for the Commission on Freedom of the Press. After more than a quarter of a century of radio, it is fitting that a man of White's caliber should present this detailed analysis of the growth of radio, the problems this growth has created, and what is or should be done about radio's role in the world of today and tomorrow.

Rumble of a Distant Drum

By Mary L. Jobe Akeley. Cloth, 364 pp., \$3. Dodd, Mead & Co., N. Y.

The wife of the late Carl Akeley has portrayed in a vivid and moving style the adventures of 10-year-old Mihigo, a native Watusi of royal blood, who traveled with her across half the African continent while she was completing the expedition for the Akeley African Hall of the American Museum of Natural History after the sudden death of her husband. This is a stirring and exciting book which shares the dangers of that famous safari and is graphic in its portrayal of the erupting volcanoes, the dense forests and sun-stricken deserts of Africa, and its abundant wildlife.

Spanish Pamphlets

Anuario de la enseñanza privada en España, published by F.A.E., Federation of Friends of Learning. The 1947 edition contains articles appearing in the organization's education review, *Atenas*; laws, decrees, and orders emanating from the Minister of Education since the last edition in 1944; and a list of schools together with detailed descriptions of model schools.

La restauración Cristiana de la enseñanza, a pastoral letter of the Most Rev. Jesús Mérida Pérez, bishop of Astorga.

En torno al examen de estado, published by Nuevas Gráficas, S.A., is a study of Church schools in their relation to state examinations.

Derechos de la Iglesia a enseñar materias propias aun en universidades propias, by Father Eustaquio Guerrero, S.J., doctor in theology, published by Escuela Superior de Educación "FAE," Calle de Claudio Coello, núm. 32, Madrid, Spain.

Libertad de enseñanza y examen de estado, by Father Eustaquio Guerrero, S.J.

The Little White Flower

Translated by Very Rev. Thomas W. Taylor. Paper, 252 pp. John S. Burns & Sons, Glasgow, Scotland.

This 1947 edition of the autobiography of the Little Flower differs from the earlier editions in that the voice of Pius XII is raised in the form of an extract from a significant sermon.

(Concluded on page 14A)



1946 Catholic Book Week Exhibit at Our Lady of the Angels Academy, Enfield, Conn. The Felician Sisters are in charge. Sister M. Viterbia is principal.



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Audio-Visual Aids: A Cooperative Service

Evaluation of Audio Visual Aids

George E. Vander Beke, Ph.D., Compiler *

THE following evaluations are the judgments of teachers forming a National Committee sponsored by THE CATHOLIC SCHOOL JOURNAL. It is hoped that this service will provide the Catholic schools with a list of suitable materials in the field of audio-visual educational aids. These appraisals are the findings of the teachers reporting them and it is assumed that the ratings given are influenced by subjective factors found in any rating system. The use of the *P* (poor) rating will be subject to review by the compiler of these evaluations.

X. The Hare and the Tortoise

16mm. sound, 10 minutes. Encyclopaedia Britannica Films, Photoart Visual Service, 844 North Plankinton Avenue, Milwaukee 3, Wis. Sale \$50. Rental \$1.50. Black and white.

Contents. In this unique film the well known fable by Aesop is captured in all of its charm through natural photography. Although *The Hare and the Tortoise* has been produced with the elementary school in mind, it is a picture of such beauty and literary significance that it will prove useful for several school levels. It was photographed by Linwood Chace in his wild life studio at New Bedford, Mass. Additional characters such as a squirrel, a gossip goose, a chattering rooster, a curious little racoon, and a very wise old owl have been introduced to add color to the story. The forest setting is idyllic in its charm.

Appraisal. A very fine film. The photography of the animals is well done. The commentary is well suited to the story.

Utilization. In elementary classes in reading, nature study, and social sciences.

X. Catholic Pioneers

35mm. film strips, 10 series. Filmfax, Photoart Visual Service, 844 North Plankinton Ave., Milwaukee 3, Wis. Sale \$40. Rental \$1. Color.

Contents. A series of film strips which shows the important part played by Catholics in discovering and developing America and in fostering the principles of tolerance and religious freedom.

Appraisal. Each strip shows a particular period of our history. The slides are colored by Philip J. O'Ryan and the commentaries for each frame prepared by William O'Ryan of St. John's University and Alexander Hamilton High School.

Utilization. In classes in religion and American history.

X. The Making of a Mural

16mm. 11 minutes. Encyclopaedia Britannica Films, Photoart Visual Service, 844 North Plankinton Ave., Milwaukee 3, Wis. Sale \$90. Rental \$3. Color.

Contents. The film provides a complete review of the many steps involved in making a mural. Thomas Hart Benton illustrates the processes. These include the consideration of the wall space to be filled by the mural, the plotting of the dynamics, the making of the first pencil sketch, and the use of live models and clay groups. All these stages in the process are shown to be necessary before the miniature color sketch can be completed. After the approval of this sketch, we observe the making of the cartoon, the ruling-

up process, and Mr. Benton's method of arriving at his three-dimensional effects in the completed work. The film closes with the finished mural in place.

Appraisal. A most interesting film, well prepared and executed.

Utilization. In art classes, art appreciation groups, teacher training and adult education groups.

X. Painting Reflections in Water

16mm. sound, 11 minutes. Encyclopaedia Britannica Films, Photoart Visual Service, 844 North Plankinton Ave., Milwaukee 3, Wis. Sale \$90. Rental \$3. Color.

Contents. This film portrays water-color techniques as used by O'Hara. Graphic teaching devices and animated drawings are introduced to explain the physical law that the angle of incidence equals the angle of reflection. An ingenious device consisting of mirrors set at changeable angles illustrates this law when applied to the contours of waves.

The film emphasizes the following aspects of the artist's complete procedure: (1) making the first pencil sketch; (2) reflecting vertical lines; (3) reflecting oblique lines and slanting surfaces; (4) angles of incidence and reflection; (5) reflection versus refraction; (6) the effect of waves

THE RATING CODE

(X) An excellent device, closely related to teaching needs, one that will be continually useful.

(G) A good device, one that may be used, but generally supplementary in nature.

(P) A poor device, one that would have little or no value in teaching. Distorted facts are included.

The Committee will not approve any films dealing with faith, morals, or religion which have not been approved by the proper ecclesiastical authorities at the time of production.

and ripples; (7) the use of wet and dry paper in the technique of painting water; (8) perspective in waves; (9) the change in color and value of light and dark things reflected; and (10) the finishing touches.

The logical method of its presentation enhances the value of the film for both the beginner and the advanced student.

Appraisal. This movie achieves its purpose in showing general procedures in water-color painting by the direct method.

Utilization. In art classes, art appreciation groups, teacher training and adult education.

X. Brush Techniques

16mm. sound, 11 minutes. Encyclopaedia Britannica Films, Photoart Visual Service, 844 North Plankinton Ave., Milwaukee 3, Wis. Sale \$90. Rental \$3. Color.

Contents. All important steps in direct water color are portrayed in full natural color. The following are emphasized: (1) making a smooth wash; (2) preparing the brush for painting; (3)

mixing colors; (4) multiple colors on a single brush; (5) splitting the brush; (6) painting old wood, foliage, gravelly surfaces and dry grass for texture; (7) shadow treatment; (8) distant and near-by things; (9) hard and soft edges.

The film is an excellent demonstration of selection and arrangement of masses drawn from a scene in nature, to effect a pleasing composition.

Appraisal. Shows that painting is a medium for communicating thoughts, moods, and impressions, and that it is a universal language.

Utilization. In art classes, art appreciation groups, teacher training and adult education.

X. Our American Heritage

35mm. film strips. Six Teach-O-Filmstrips. *The Reader's Digest*, Educational Department, Photoart Visual Service, 844 North Plankinton Ave., Milwaukee 3, Wis. Sale \$19.50. Teacher Manual. Black and white.

Contents. These film strips span the development of civil liberties from the period of the Magna Charta through the struggles of our early Republic, the creation of the great documents guaranteeing this nation's basic liberties, the contributions of our great thinkers and statesmen up to present-day American democracy and the world-wide challenges to continuance and further growth of human freedom.

Varied visualizations such as black and white photographs, pictographs, vivid historical drawings, cartoons, and effective text frames make up the film strips, which include: *The Birth of Our Freedom*; *Freedom's Foundation*; *Freedom's Progress*; *Freedom Today*; *The Vocabulary of Freedom*; *The Literature of Freedom*.

Appraisal. These strips were produced under the supervision of Marquis James and a board of nine eminent educators at the request of the National Education Association's Department of Secondary Teachers. They are well planned and will serve as well especially with the aid of the 40-page Teaching Guide.

Utilization. In English and social studies classes. Also adult education.

X. The Story of the Vatican

16mm. sound, 60 minutes. *The March of Time*. Photoart Visual Service, 844 North Plankinton Ave., Milwaukee 3, Wis. Rental \$15. Black and white.

Contents. All who revere religion, and all who are interested in the history of civilization will want to see *The Story of the Vatican*. This motion picture depicts the efforts of the Holy Father to bring peace to a war-torn world. We are shown the splendors of the Basilica of St. Peter, the murals of Michelangelo in the Sistine Chapel, the Vatican Library, and the crypts beneath the Cathedral where the popes are buried. We see also the Vatican radio station and post office. Rt. Rev. Msgr. Fulton J. Sheen eloquently reveals and interprets the scenes and activities of the Vatican, including the Academy of Science, the North American College, and the seats of the Jesuit and Dominican orders.

A series of vivid and intimate studies of the Pope addressing his advisory body on peace brings the film to a close.

Appraisal. A reverent and impressive movie. Monsignor Sheen's commentary is up to his usual excellence. An emotional and spiritual experience which should not be missed.

Utilization. In all classes and parent groups.

G. Mission to America

16mm. sound, 70 minutes. Catholic Education Films, Photoart Visual Service, 844 North Plankinton Ave., Milwaukee 3, Wis. Rental \$20. Color.

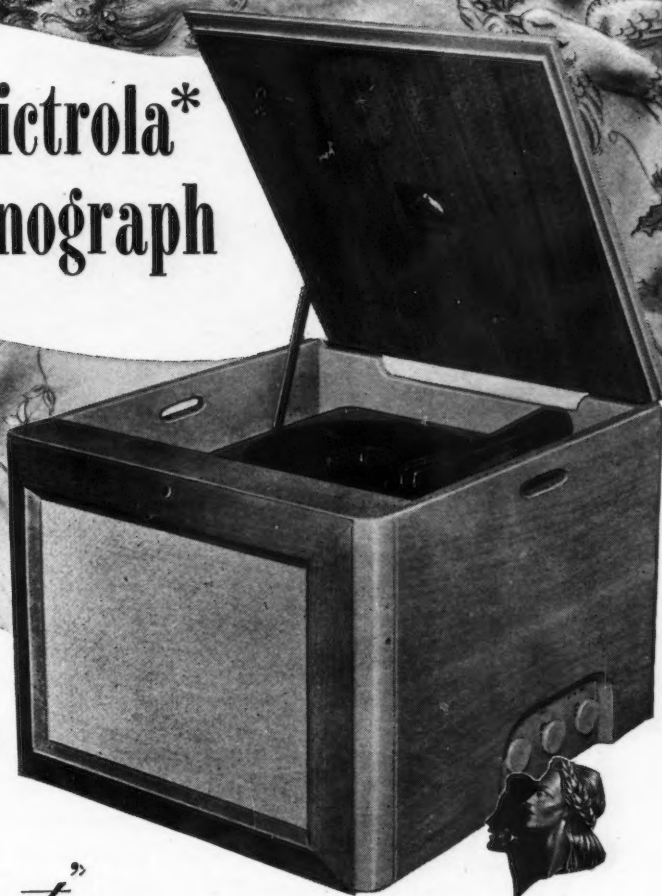
Contents. Complete history of the Franciscan conquest of California, incorporating all the

(Concluded on page 14A)

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Audio-Visual Aids

(Concluded from page 12A)

Missions and Assistencias. Made with the approval of Archbishops Cantwell of Los Angeles and Mitty of San Francisco. Short version (30 minutes). Rental \$10.

Appraisal. A beautiful film depicting an important phase of the early missions. Sound somewhat blurred.

Utilization. In religion and history classes.

G. Mexican Miracle

16mm. sound, 12 minutes. Catholic Educational Films. Photoart Visual Service, 844 North Plankinton Ave., Milwaukee 3, Wis. Rental \$7.50. Color.

Contents. Re-enactment of one of the modern miracles of our Lady of the Sacred Heart of

Jesus at her shrine in the Panoquia de San Jose in Mexico City. Approved by Archbishop Luis M. Martinez of Mexico and narrated by Rt. Rev. Msgr. Edward R. Kirk of St. Basil's, Los Angeles.

Appraisal. Fine color scenes and portrayal of the people of Mexico in their spiritual activities. The purported miracle is presented in its true light. Sound not clear.

Utilization. In all religion classes.

X. Day of Guadalupe

16mm. sound, 7 minutes. Catholic Educational Films, Photoart Visual Service, 844 North Plankinton Ave., Milwaukee 3, Wis. Rental \$2.50.

Contents. Filmed at the Basilica of Guadalupe on December 12, incorporating the yearly pilgrimage of a million and a half devotees. Approved by Archbishop Martinez.

Appraisal. A fine portrayal of an important spiritual event.

New Books

(Concluded from page 366)

Running Waters

By Covelle Newcomb. Cloth, 277 pp., illus., \$2.75. Dodd, Mead & Co., New York 16, N. Y. 1947.

To read Covelle Newcomb's account of the life of Mother M. Caroline, S.S.N.D., first commissary general of the School Sisters of Notre Dame in America, is to understand at once why she called her story *Running Waters*. From two points of view the name is appropriate.

In the first place, one realizes more and more as one follows the account of the 41-year struggle against poverty, prejudice, and persecution in a strange land, that more than any other factor it was Mother Caroline who was responsible for the multiplication of the first struggling little mission at St. Mary's, Pa., into five flourishing provinces. She was truly the "running waters" that nourished the little pioneer band of five in 1847 until it spread and grew into the more than five thousand Sisters in the United States, Canada, Puerto Rico, South America, and England in 1947. She was the stream, the source of strength which saw the growing community through the perils of poverty so dire that more than once the Sisters were near starvation; through the physical dangers of fanatical attacks by anti-Catholics in Baltimore and through the strain of slander and libel at the hands of the Know-Nothings in Milwaukee. She it was who made arduous journeys by train and by steamboat, by wagon and on foot through every conceivable hardship and danger, establishing new missions all over the country from New York to Maryland, from Wisconsin to Louisiana, in 28 states of the Union. It was she who saw the Order through that long ordeal of 13 months when the devil made the mother house on Knapp Street the object of his personal attacks. And it was Mother Caroline who planned and built the mother house—that little city in itself that covers a square city block in the heart of Milwaukee—planned it when she never knew where money was coming from to pay her last bills, and saw it completed even to the Chapel of Perpetual Adoration that was her dream and joy.

But it is in the delineation of Mother Caroline's personality that Covelle Newcomb has shown how truly she understood the character she depicted, and how wisely she likened her to "running waters." As one of the pioneer Sisters said of her, Mother Caroline was indeed "like water," strong and determined. Nothing stops her either. She may have to twist and leap and dip to clear an obstacle in her way, but she does it, as surely as that stream flows over all the rocks." One realizes the appropriateness of the simile from the author's very first chapters, in the picture one forms of little Josepha Friess—dark-eyed, dark-haired, red-lipped; tempestuous, vivacious, charming, proud, self-willed, and lovable. Nor does the appropriateness fade as we watch the little girl, under the stern but wise training of her uncle, Canon Michael Friess, develop into the tall nun with the flashing dark eyes and the beautiful smile, the magic of whose personality enchanted the pupils in any classroom she entered and won her friends, Catholic and Protestant, all over the country. As one reviewer puts it, Covelle Newcomb has "done an excellent job of subordinating plot to personality," and it is the compelling personality of Mother Caroline that commands interest even more than the episodes which themselves read like the events of an adventure story. She is a person one is happy to meet, one whose life one follows with fascinated interest, one whose victories over herself and the world are followed as if they were one's own victories. And that is a tribute indeed to any writer!

Beautifully illustrated by Addison Burbank, husband of the author, *Running Waters*, though directed particularly toward younger readers, is a book that commands as well the interest of artist, historian, and adult readers with a taste for good entertainment.—Sister M. Chrysostom, S.S.N.D.

Classrooms — with a difference

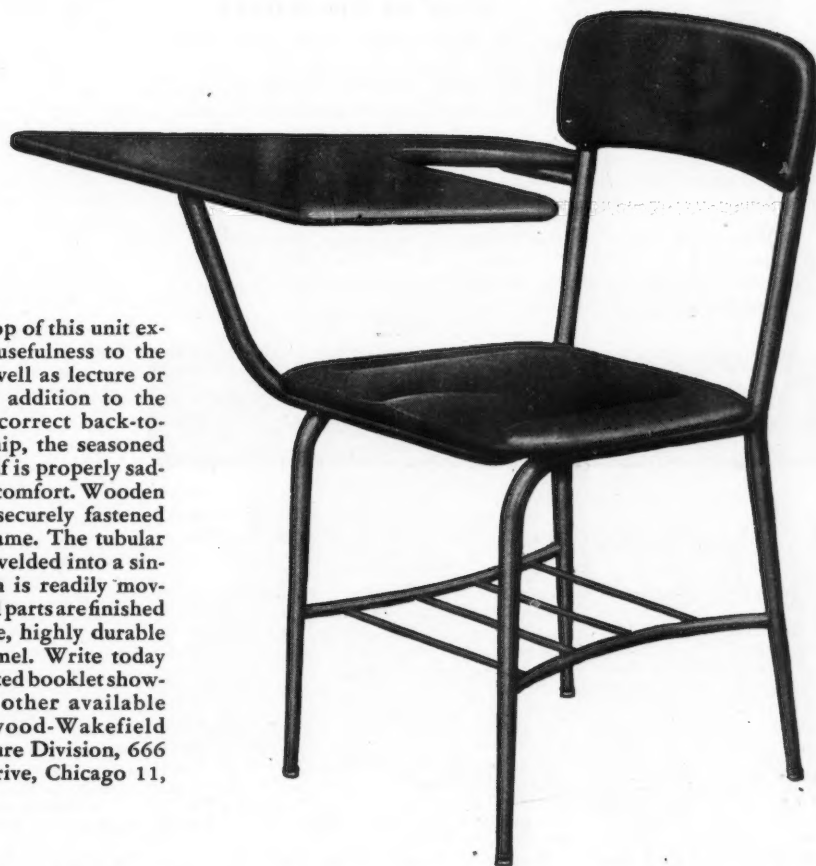
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Catholic Education News

3 MILLION IN CATHOLIC SCHOOLS

Catholic school attendance, according to an annual survey made by James E. Cummings, assistant director of the N.C.W.C. department of education, is expected, this year, to reach 2,865,600 in 10,800 schools with 101,000 teachers. There will be 2,150,300 in elementary schools, 445,000 in high schools, 235,800 in universities and colleges, 10,000 in normal schools, 9500 in major seminaries, and 15,000 in preparatory seminaries.

The peak enrollment in Catholic elementary schools, according to Mr. Cumming's statistics, was 2,222,598 pupils in 1930. After that date there was a decrease until the 1944-45 survey

showed an increase. The prediction is for a continued increase during the next ten years.

High Schools Overcrowded

Enrollment in Catholic high schools has increased yearly since 1920. The predicted enrollment of 445,000 for the present year will tax the facilities of most dioceses. In fact, there are many students in public high schools because there isn't room for them in the Catholic high schools of their cities. Some high schools are operating on a double shift plan and some parishes are adding a ninth grade to their schools to relieve pressure on the diocesan secondary schools.

The largest gain predicted by Mr. Cummings is in colleges and universities: 235,800 compared to 161,886 in 1940. Here an increase is indicated for some years in the future.

Writing in the *New York Times* for October 24, Benjamin Fine presents a survey and pre-

dictions concerning the growth of Catholic educational institutions based on an interview with Very Rev. Msgr. Frederick G. Hochwalt, secretary general of the N.C.E.A., and on personal reports of diocesan superintendents of schools. The following data are a few of the many examples cited in Mr. Fine's article.

Enrollment in Catholic high schools in the United States has increased about 250 per cent since 1920. Every diocese, except one, has one or more Catholic high schools—from one in the Diocese of Cheyenne to 99 in the Archdiocese of Chicago.

Huge Expansion Indicated

Msgr. Hochwalt predicts the greatest growth during the next decade in the South and the Midwest. Chicago, for example, will spend from \$25,000,000 to \$30,000,000 for buildings. In the Kansas City diocese, four high schools have been erected in recent years. The Archdiocese of Cincinnati plans new school buildings. In the Archdiocese of St. Louis two high schools are under construction and two more are to be started soon. Three elementary schools are being erected and additions are being made to six others. In the Archdiocese of Milwaukee plans have been made for elementary, secondary, and college building. New York and Brooklyn are planning a substantial building program.

In Mobile, Ala., a five-year program of building of elementary and high schools will cost \$2,780,000. Boston has a big program on the secondary level. An \$8,000,000 program is projected in the Diocese of Hartford. The Archdiocese of Louisville is in the midst of a large school building program.

Msgr. Hochwalt thinks that, during the next ten years, Catholic high school enrollment will increase about 100 per cent. He estimates that at present about 65 per cent of Catholic children are in Catholic elementary schools and about 35 per cent of those eligible are in Catholic high schools.

STUDENT JOURNALISTS MEET

The fourth national Catholic Educational Press Congress sponsored by the Catholic School Press Association and the Marquette University College of Journalism, was held in Milwaukee, Wis., Oct. 31 to Nov. 2.

The cry being raised today for articulate Catholics is a challenge to Catholic educators to produce men and women who are in the fullest meaning of the word educated, as David Host of Marquette University pointed out in his address to faculty advisers on "Communication and Education."

Mr. Host said, "Many men have come to look upon journalists as the saviors of the world. However, there are so many who are arresting, arousing, impressive, and compelling—not studious." Teachers must train students to think, to know, and to communicate. There is such an interrelationship between thought and expression that the two simply cannot be separated; when a person knows, he is normally under some compulsion to explain what he knows. Today it is necessary to teach students how to use the modern instruments of mass communication—to train them as journalists and educate them as men.

In "Publicizing Christian Ideals," Mrs. Anna M. Brady, director of the American Center of Information Pro Deo, traced the development of this news service which distributes Catholic news throughout the world and publicizes the positive application of Christian principles. Brought to this country by Father Felix Morlion, O.P., the work was begun as a four-page mimeographed bulletin. Today the organization publishes a bimonthly newsletter, a syndicated newspaper column, and a news magazine, and conducts public forums.

"Catholics and Racism" was discussed by Rev. Claude H. Heithaus, S.J., Marquette University, and the members of an interracial panel: Rev. Franklyn J. Kennedy, managing editor of the (Continued on page 18A)

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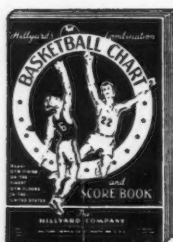
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Catholic Education News

(Continued from page 16A)

Catholic Herald-Citizen; Rev. William Porter, C.S.J., Negro; Margaret Yu, Chinese student at Marquette; James Doyle, *Catholic Herald-Citizen*, and Eugene Sleevi, editor, *Marquette Tribune*. The group urged the application of Christian principles to this problem by clergy and laity.

At the pontifical high Mass celebrated by His Excellency, Most Rev. Moses E. Kiley, archbishop of Milwaukee, Father B. L. Barnes, managing editor of the *Catholic Messenger*, Davenport, Iowa, based his sermon on the first two Commandments. The function of the journalist, he said, is to report and interpret. "It is here that the Catholic press becomes important. Catholic truth is precisely defined, but the difficulty is in the proper application of that defined

truth to day by day events." Father Barnes pointed out that "Persuasion is an important concern of the Catholic journalist. The most important element in persuasion is friendliness." Through persuasion based on love of God and of one's neighbor, the Catholic press can fulfill its function of bringing the saving message of salvation to all men.

The responsibility of Catholic writers was brought home to the students several times during the general sessions. Rev. Gerald Vann, O.P., noted English writer, spoke on "Christian Education," and Rev. Harold C. Gardiner, S.J., literary editor of *America*, answered at the opening meeting the question, "What is Catholic literature?" Frank J. Sheed, author, lecturer, and founder of the publishing house of Sheed and Ward, spoke on "The War of Minds," and Rev. Peter A. Brooks, S.J., president of Marquette University, concluded the congress with an address on "The Mission of Writers."

SIGNIFICANT BITS OF NEWS

Basic Course in Philosophy

The course in the fundamentals of scholastic philosophy has been placed on the syllabus of the evening classes sponsored by the Catholic Adult Education Committee of Montreal, Quebec, Canada, in order especially that a novice in the study of philosophy may receive a comprehensive, clear, and accurate survey of the general truths and the methods used in philosophic discussion. As such, the course classifies as a basic philosophy course and acts as a concrete introduction to higher studies similar to other introductory courses. It is being conducted by Rev. G. Emmett Carter, Ph.D., who is well known in the education field in Montreal.

Teen Board Contest

Extension, a national Catholic monthly, is sponsoring a contest for the selection of seven high school students to be guest editors. From the nominations of the Catholic high schools, the seven editors will be chosen. They will be given definite editorial assignments for a particular issue and will be asked to make suggestions as to content, layout, and artwork.

The grand prize of the contest will be a week's work in the editorial department in Chicago, plus interviews with important celebrities.

Each and every representative chosen by the high schools will serve as a cub reporter for the magazine and will receive a gold *Extension* service pin in recognition of any work which is published.

Albany School of Social Science

An enthusiastic and record attendance greeted the resumption of Monday night sessions of the school of social science at Albany, N. Y., and additional courses will be offered. The school is sponsored by the Holy Name's Alumnae Committee.

Catholic Committee of the South

A bill providing federal aid to all schools, public and nonpublic, was urged in a resolution adopted at the close of the annual meeting of the Catholic Committee of the South in Charlotte, N. C.

Declaring that the South is "basically Christian in its profession" but that its Christianity is not always manifest, the Committee also resolved to inform themselves on the papal program of social action, to work for the repeal of unjust land tenure laws, to urge the merits of the family farm, to act for the proper solution of problems arising from Southern farm mechanization, and to demonstrate Christian principles in their personal lives.

Dr. Guy B. Johnson, race relations expert of the Southern Regional Council, was given the committee's annual award bestowed each year on a man or woman whose work has contributed most greatly to the advancement of the South. Previous recipients include David E. Lilienthal, now head of the U. S. Atomic Energy Commission, and Dr. George Washington Carver, deceased scientist.

Bellarmino School of Social Sciences

The eighth consecutive season of the Bellarmine School of Social Sciences, a labor school for women, began October 9, at the home of the Carroll Club, in Manhattan, sponsors of the school.

Three courses are offered in the fall term of ten sessions, namely, "Economic and Social Values in the United States," "Current Labor Problems," and a round table conference for advanced students to be conducted by Rev. William J. Gibbons, S.J., associate editor of *America*.

Course in Catholicism

Among the courses offered in the fall session of the Barclay Street Institute of Catholic Action in Manhattan, N. Y., Very Rev. Msgr. Edward Roberts Moore, pastor of St. Peter's, has an-

(Continued on page 19A)

Catholic Education News

(Continued from page 18A)

nounced a new course on "The Teachings, Practice, and History of the Catholic Church" conducted by Rev. Vincent F. Holden, C.S.P., director of the Paulist Information Center in Manhattan. Arranged to fit in with the crowded schedules of business and professional people in the downtown financial district, this course packs the maximum of information into the minimum of time and is expressly designed for non-Catholics who wish, without committing themselves in any way, to learn all the major principles of the Catholic faith, together with their practical application—and also for Catholics desiring a thorough review of these principles.

SCHOOL ITEMS

Public Officials Speak at Dedication

The recent dedication of St. Mary's parochial school in Cottonport, La., marked the first time since early in the century that there has been a Catholic school in the Avoyelles parish of Cottonport. At the dedication, the superintendent of public schools pledged full co-operation with the Sisters and the Church, and the principal of the Cottonport high school called the dedication of the parochial school the culmination of a century of progress in the town's school system.

Good Comic Books

Parents and teachers of Palo Alto, Calif., who helped finance an investigation of comic book reading were told that the best of such books well might be imitated in the schools.

At worst, comic books are not nearly harmful enough to merit banishment from the home, Dr. Lawrence G. Thomas of the Stanford University school of education reported.

Results of the investigation showed that comic books are widely read but are not a major time-consuming recreational activity, that boys read more comic books than girls, and that students like animal cartoons, fun and humor books best with few reading those containing violence or other objectionable matter.

The comic book technique was recommended for helping along poor readers in school.

Parish Night School

Sacred Heart School of Pittsburgh, Pa., recently finished at a cost of \$700,000, is being put to full time use by having adult education classes in the evenings, Very Rev. Thomas E. Coakley, pastor, has announced. The courses emphasize cultural subjects not treated in adult education classes in public schools.

Auto Driving Classes

Catholic schools in Louisville, Ky., have inaugurated Louisville's first real-automobile driving classes in two girls' high schools. Father Felix N. Pitt, secretary of the Catholic School Board, announced the classes on dual-control cars for 16-year-olds with their parents' consent. Sacred Heart Academy and the Academy of Our Lady of Mercy each are training 72 girls.

Canadian-American History

Canadian and American authors were urged by the Canada-United States committee on education meeting in connection with the Canadian Education Association in Quebec, Canada, to write a history book that could be used in the schools of both nations.

Last year the committee launched a contest for such a text but, though a prize was awarded to a McGill University student, the text has not been published.

Those attending the Association meeting were urged to bring to the attention of the public the need for better paid teaching staffs in Canadian schools.

Rev. Father George Henri Levesque, dean of the faculty of social sciences of Laval University,



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addressed a full session of the C.E.A. on the place of the social sciences in education.

Young America Films Made Available

The Visual Aid library, Council of Catholic School Co-operative Clubs in New Orleans, announced that the Louisiana Coca-Cola Bottling Company has placed at its disposal a series of Young America teaching films which have been deposited in the library and are available to all Catholic schools of the archdiocese.

Record Enrollment Expected

The 1947-48 enrollment figure for the 78 Catholic elementary and high schools in the Diocese of Seattle, Wash., is expected to reach a total figure of nearly 16,500 when all reports are tabulated. While the grade schools show a decided increase, there has been a slight decrease in high school enrollment.

BUILDING NEWS

Chicago Archdiocesan School Improvements

An outlay of several million dollars has been invested in buildings and equipment in the Archdiocese of Chicago. The following projects have been reported recently either in or outside of the city.

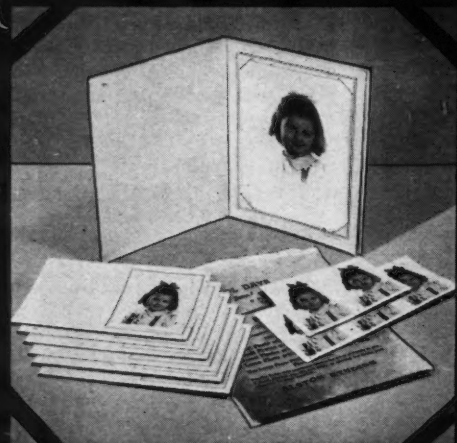
Approximately 800 students are enrolled at St. Christina School where a 16-room building has been completed. Sisters of St. Dominic of Springfield, Ill., direct the school.

St. Richard school was ready for classes under the direction of the Dominican Sisters of Sinsinawa, Wis. The school occupies the second floor of a church-school combination building.

A \$140,000 project has been begun at St. Cajetan School with the completion of three more classrooms.

(Continued on page 20A)

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ALSTON STUDIOS

HINGHAM MASSACHUSETTS

Catholic Education News

(Continued from page 19A)

At St. Celestine parish a new brick school has been erected which will accommodate 645 pupils in 16 rooms and a kindergarten.

Construction is underway on a \$500,000 program at Mater Dolorosa Minor seminary, Hillside, where two wings of a gymnasium, dormitories, and classrooms are being erected so that approximately 100 more students will be accommodated.

A school will be ready in St. Domitilla parish in September, 1948.

Ground was broken last week for the new school for St. Gerald parish, Oak Lawn, to be ready for occupancy in 1948; it will be conducted by Sisters of St. Francis of Clinton, Iowa.

At St. Anselm school, where about 700 pupils are enrolled, a remodeling program has made possible new classrooms, doctor's office, study rooms, and principal's office.

Contracts have been let for an extensive \$300,000 building program at St. Gregory parish which will be high-lighted by a convent and a combination gymnasium and school wing. In addition to the enlarged classroom facilities, there will be meeting halls, cafeteria, banquet rooms, and modern gymnasium equipment.

Ground was broken in September for the new church and school building of St. Helena parish. A brick building, two stories and basement, will be ready next year.

A \$125,000 annex to St. Edmund School will be ready in the spring and will contain four classrooms, a library, kitchen, and lavatories.

St. Athanasius School was ready this fall for approximately 500 pupils.

A building project will be started soon at St. Francis Xavier church, LaGrange, where a school and auditorium will be built.

At Our Lady of Guadalupe Church, the cornerstone of a new school was blessed on September 7; the building will be ready for classes in 1948.

St. Mel-Holy Ghost School accommodates approximately 150 more pupils this year owing to the conversion of an auditorium into seven new classrooms in the St. Mel unit.

St. Martha school at Morton Grove opened this year with accommodations for approximately 250 pupils.

School Marks Site Blessed by Bishop Loras

The first story of a two-story building to house the Holy Cross school and convent in North Buena Vista near Dubuque, Iowa, has been completed. In the 1870's Bishop Loras, first Bishop of Dubuque, blessed the ground and erected a cross on the site where the parish church now stands. The first school of the parish was opened in 1874.

Alabama Negro School

St. Jude's high school in Montgomery, Ala., a \$400,000 institution for Negro Catholics, has been opened by Rev. Harold Purcell, its founder, with 300 students. Regarded as one of the finest educational plants in the South, it has a faculty including 11 nuns, 5 priests, and 7 lay teachers. The school is the latest addition to the center started by Father Purcell 13 years ago in suburban city of St. Jude. Donations to his projects have consistently come from the poor.

\$10,000,000 University Begun

Archbishop Maurice Roy of Quebec and chancellor of Laval University blessed the site of the new University City at near-by Ste. Foy; and Maurice Duplessis, Premier of Quebec, turned the first sod of the \$10,000,000 building which will house the surveying and forestry engineering faculties.

Gradually the other faculties of historic Laval University will move to this location as new buildings are erected. The entire project will cost about \$10,000,000 of which \$2,000,000 will be for the faculty of medicine.

New Seminary

Sixty clergy, many religious, and several hundred of the laity attended the dedication ceremonies of St. Joseph's Mission House, latest of the Society of the Divine Word's eight preparatory seminaries, located at Bonaparte park in Bordentown, N. J. Once the refuge of Napoleon Bonaparte's brother, Joseph, the mission house is a 24-room mansion situated on a 250-acre estate.

PUBLIC SCHOOL RELATIONS

Religious Case in High Court

An atheistic mother who opposes religious education classes in the public schools of Champaign, Ill., told the Supreme Court the plan encourages the "creation and friction of sectarian groups."

Mother of three sons, Mrs. Vashti McCollum has described herself as a "rationalist or atheist." In a brief filed with the tribunal, she said the plan "forces the segregation of nonreligious groups, places a majority or dominant religious group in a controlling position in the public school system," and violates the federal Constitution's guarantee of freedom of religion.

Religious education classes were established under an arrangement between the Champaign school board and the Champaign council of religious education. The council includes representatives of Catholicism, Judaism, and Protestantism.

The case was appealed from an Illinois supreme court which held that the plan was valid.

Adverse School Bus Decisions

Public school buses in Iowa may not carry private or parochial school children, the Iowa

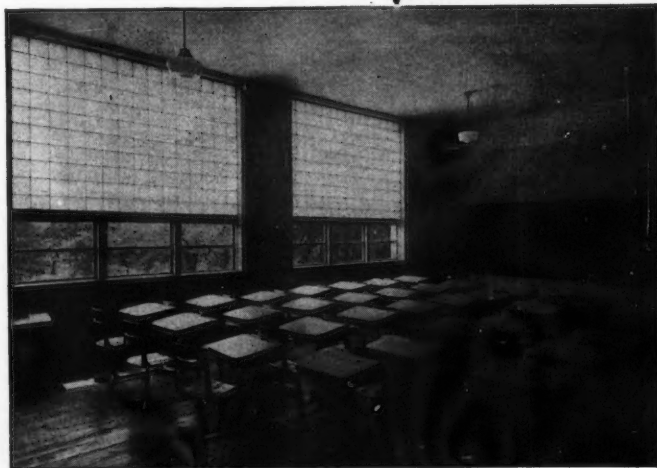
(Continued on page 22A)



Typical classroom in Nathan Hale School shows extreme sky brightness; note dark interior and lack of light on ceiling.

Nathan Hale School, Toledo, Ohio uses almost identical classrooms for daylighting demonstration.

The old fenestration was replaced with Insulux Glass Block and a narrow vision strip. Light-colored desks, ceiling and walls help reduce brightness contrasts.



Advanced lesson in classroom daylighting

Two rooms in the Nathan Hale School in Toledo, on the same floor, facing the same direction, were chosen for this demonstration in classroom daylighting. Photographs of both were taken on an overcast day providing approximately 750 foot-candles of vertical surface illumination.

Room on upper left shows the method of daylighting typical in a vast majority of school classrooms. (Decoration obviously is not up to standard.) All pupils in the room are subjected to a large area of high brightness. (The average sky brightness through windows here is 1,500 foot-lamberts.) This area occupies a large part of the visual field for children nearest the fenestration. For those farther away it occupies a smaller portion of the visual field, but the contrasts with task brightness are much higher. Contrasts between the sky and tasks on desks farthest from the light are about 100 to 1. This is much beyond the limit of what may be tolerated.

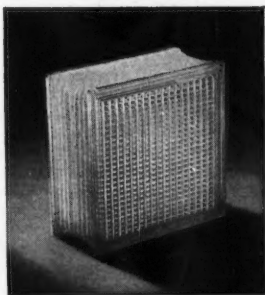
Room on lower left has been redecorated and refinished in light colors. Insulux Prismatic Glass Block, No. 351, has been installed above a 30-inch-high vision strip.

This prismatic block redirects the greater proportion of its transmitted light upward toward the ceiling. It distributes it broadly over the ceiling. At the same time it helps to shade the child's eyes from direct sky brightness. It reduces this brightness by about ten-fold, thus the panel brightness here is from 125 to 150 foot-lamberts. By this reduction the glass block panel has reduced the maximum contrast between minimum task brightness and the brightness of the principal light source to about 10 to 1—a ten-fold reduction.

(This is the remodeled school classroom. Conditions in the room would be somewhat better and contrasts would be lower if the glass block panels were not interrupted by wall areas at front and rear and in center of the outside wall.)

Write for free Daylighting Manual

A convenient manual, helpful in school planning, building orientation and arrangement of class schedules—answering questions on interior brightness, contrasts and interior reflectivities—is available without charge. Address Owens-Illinois Glass Company, Insulux Products Division, Toledo 1, Ohio.



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Catholic Education News

(Continued from page 20A)

State Supreme Court ruled in a unanimous decision which will affect thousands of Catholic school children. The court stressed it was interpreting state laws, and no constitutional issue was involved.

This act sustained the district court's ruling in the test cases brought by Silver Lake Consolidated School District in Palo Alto County. The school district had requested declaratory judgment as to whether they could continue to pick up parochial school pupils in their buses without jeopardizing their right to enter into a \$2,000,000 transportation assistance program passed by the Iowa legislature in 1946 to qualify for this aid.

School districts were required to comply with all state regulations.

In Washington, the right of pupils of a school maintained by a religious group to ride on public school buses has been rejected in court in Bellingham. The judge's decision challenged the constitutionality of a 1945 state law providing that children of all schools may ride school buses along established routes.

Ruling on the 1945 law, which had been passed to correct the defects in the 1941 version, Judge Olson said that it fell under the objections raised against the earlier law in that it contemplated use of common school funds for the benefit of a religious school.

The parent, a member of the Christian Reform faith, had as one of his attorneys George Flood of Seattle, who collaborated in writing the briefs in the New Jersey school transportation

case decided by the U. S. Supreme Court in February of this year.

Minnesota Bus Study Sought

The Minnesota branch of the Catholic Central Verein has voted to investigate the "advisability" of seeking a state constitutional amendment to permit free transportation of parochial school children. The investigation, which will include consultation with other groups, will determine whether the 1949 Minnesota legislature should be asked to submit such an amendment to the state's voters. Action authorizing the investigation was taken at the state Verein convention in St. Paul. Other resolutions asked a "fair trial" of recently passed labor legislation, demanded a "fair solution" of the displaced persons problem, and urged caution in the use of compulsory military training.

Sisters in Mississippi Schools

Sisters taught in the public schools of Mississippi more than 60 years ago. Sister Tharsilla of the Sisters of St. Joseph knows because she was one of the religious who taught there in 1886 and 1887, first in a white school, then in a school for Negroes, at Bay St. Louis. Now nearing the 80-year mark, Sister Tharsilla has been a Sister of St. Joseph for 62 years. She is the last one living among those who pioneered as the first Sisters to teach in Mississippi public schools. Sister Tharsilla added that for several years before her time the Sisters of St. Joseph, early in the 1880's, had been engaged in this public school work as well as Brothers of the Sacred Heart from St. Stanislaus.

Religion in Chilean Schools

A weekly hour of religious and moral teaching in schools under the jurisdiction of the Ministries of Education, Defense, Justice, Public Health, and Agriculture, is prescribed in a measure adopted by the Senate of the Republic of Chile.

Weekly Religious Instruction

An advanced religious instruction class for high school boys attending non-Catholic high schools is being held weekly at St. Sebastian's Country Day School, Newton, Mass.

Catechism Classes

More than 400 children from the first through the twelfth grades are receiving catechism instructions four times a week at the Larose High School in Larose, La. The classes are held for 20 minutes prior to school time and for the first time are being conducted in the school.

In Troy, N. Y., classes in released time religious instruction are being held for Catholic children attending public grammar schools.

More than 900 children in Sacred Heart Parish, Cut Off, La., and St. Joseph's Galliano, La., are again receiving the benefit of religious instruction throughout the school year.

Catholic Aid to State Schools

Washington's Catholic schools have 21,000 pupils which save the Pacific Coast state a capital expenditure of \$12,000,000 and an annual expenditure of \$4,000,000, Russell M. Boehning, Jesuit scholastic and Gonzaga University instructor, reports after a survey of the Catholic school facilities of the state.

RELIGIOUS ORDERS

Franciscan Sisters of St. Joseph

The Golden jubilee of the founding of the Franciscan Sisters of St. Joseph was celebrated with a high Mass presided over by His Excellency Bishop Kearney on October 4 in Rochester, N. Y.

The order was founded in Trenton, N. J., in 1897 by Very Rev. Hyacinth Fudzinski, O.F.M., Conv., and Mother M. Colette Hilbert. At present the community numbers 486 professed members, eight novices, and four postulants. It is engaged in teaching, care of the aged, and care of the sick. The Sisters conduct 28 parochial elementary schools and two high schools.

(Continued on page 24A)

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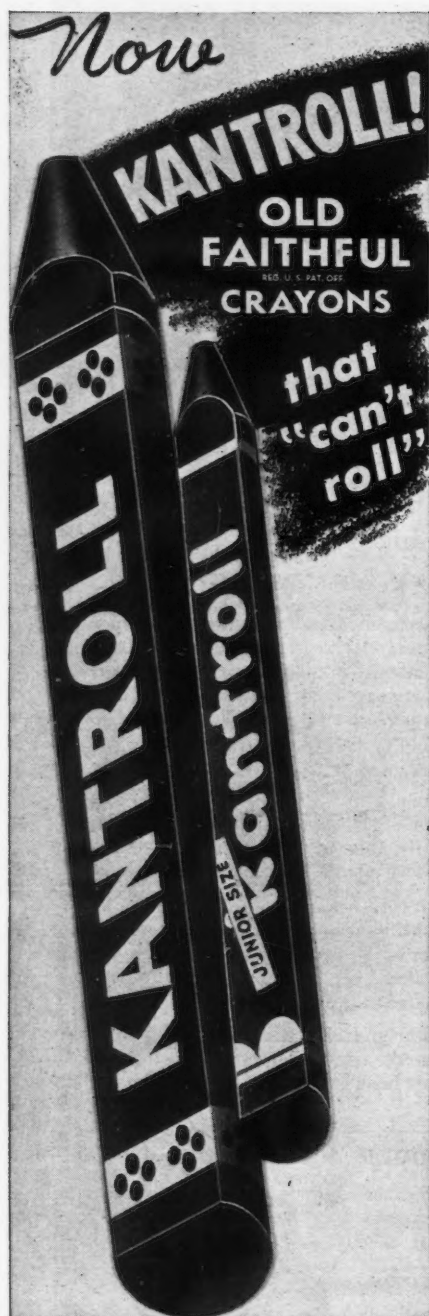
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Catholic Education News

(Continued from page 22A)

Franciscans in Arizona

Commemorating the golden jubilee of the return of the Franciscans to Arizona, a three-day celebration was held in Phoenix, October 19 to 21. Bishop Daniel J. Gercke of Tucson offered a solemn pontifical Mass on the opening day of the celebration.

Brothers Plan Centenary

Plans are being formulated for the national celebration in May, 1948, of the completion of 100 years of service by the Christian Brothers in the Catholic school system of the United States.

Among the principal features planned for the coast to coast observance of the centenary will be solemn pontifical Masses of thanksgiving in the cathedrals of the dioceses in which the Brothers teach. Every high school conducted by the Brothers will hold a civic celebration, and the colleges will have academic convocations.

A history of the Brothers' contribution to the Catholic educational system entitled *The Christian Brothers in the United States: A Century of Catholic Education* has been prepared by Brother Angelus Gabriel of La Salle Provincialate and formerly head of the English department of Manhattan College. A special illustrated booklet containing brief sketches of the Brothers' educational establishments in the New York-New England province, of their major contributions to educational life and biographies of the most noted Brothers is entitled *A Journey in Retrospect: 1848-1948*.

At present there are nearly 1600 Brothers in the five American provinces teaching 42,000 boys and young men in seven child-caring institutions, 18 elementary schools, 60 high schools, and 5 colleges.

Need for Brothers Emphasized in Drive

“There is a crying need for religious Brothers in the United States both in the home and foreign mission field.”

Support for these words of Father Edward F. Garesché, S.J., New York, who believes that now is the time for a national crusade for brotherhood vocations, is to be found in the *Catholic Directory*. There are but 14 communities of Brothers in the United States as against 234 communities of Sisters. There are only 6721 Brothers, compared with 28,980 priests and 139,218 Sisters.

Father Garesché suggested the formation of a specially trained corps of Brothers to assist overburdened pastors in the formation of groups and clubs and the supervision of the leisure-time activities of the young people of the parishes.

Many Brothers, he says, could become experts in their chosen departments, qualifying as scientists, scholars, or authors because of their special opportunities for concentrated and uninterrupted study.

DIOCESAN ACTIVITIES

To Teach Sign Language

Last year the Diocesan Apostolate for the Deaf, Speechless, and Hard of Hearing, through the co-operation of the Brooklyn unit of its auxiliary, inaugurated weekly classes in the sign language for lay persons interested in acquiring a knowledge of it. The attendance was such as to warrant a resumption of the sessions this year.

The Apostolate is interested in teaching average persons the minimum which will enable them to converse with the deaf who are shut off from many activities which people with normal hearing enjoy.

Some of the possibilities for Catholic Action among the deaf are emphasized by the need of greater and more numerous facilities for the Apostolate's De Sales Youth Club, the demand for workers in the field of religious instruction for youth, the needs of the aged and infirm who are confined to their homes, the increase in

effectiveness of the Legion of Mary apostolic activity, and the growth of active auxiliary participation in the socials following the weekly meetings and on the occasions of entertainment sponsored by and conducted for the benefit of the Apostolate.

Institute of Social Order

The Diocesan Institute of Social Order Night School of Covington, Ky., opened October 14, it has been announced by Rev. Paul E. Ryan, director of the Institute. The subjects scheduled include religion in practice, living the liturgy of the Church, preparation for marriage, guidance of youth, the workingman and his problems, why we need a new state constitution, the art of salesmanship, sodality organization and activity, advanced public speaking and parliamentary law procedure, conversational Spanish, and Pan-Americanism.

De Paul Institute

One of the most important services rendered by De Paul Institute, diocesan school for the deaf of Pittsburgh, Pa., is that available in its clinic, it is pointed out by Rev. Raymond J. Doherty, the director. Service was given by the clinic to 1151 children in the period of a year by the Sisters of Charity who form the faculty of De Paul.

Deaf children, children who are hard of hearing, children who have speech difficulties and children who are falling behind in their classes in a regular school are tested and observed to discover the causes and reasons for their difficulties. The results of the tests are carefully analyzed and the training and education best suited for the child's needs and abilities are recommended. If the child can be trained at De Paul Institute, he is enrolled there; otherwise, the particular school offering the service he needs is recommended.

No Racial Discrimination

In a letter read in all the parishes of St. Louis and St. Louis County, Archbishop Joseph E. Ritter warned a group of Catholics protesting the admission of Negro children into Catholic schools that the members would be automatically excommunicated if they persisted in plans to bar the Negroes by civil action against their Archbishop.

An official statement from the St. Louis Chancery Office made it clear that the policy of admitting Negro children into Catholic schools was not an innovation for the Archdiocese of St. Louis and explained that the purpose of Archbishop Ritter's letter was “to encourage the Catholics of the Archdiocese who become embarrassed through the agitation of the small minority and to forestall the threatened mistake of this minority by informing them of their duties as Catholics.

Against this policy which has become an accepted fact, opposition arose from a minority, especially in the few parishes where there was fear of a Negro encroachment on the neighborhood. In the past several weeks meetings were held and an organization formed which threatened civil action against the Archbishop's plan to provide educational facilities for the children in vastly overcrowded schools. However, the Archbishop's decision caused the group to drop plans for legal action but to ask Archbishop Amleto Cicognani, Apostolic Delegate to the United States, to determine whether or not the action of the group constituted a “sin against our Church in matters of faith or morals.” The organization has now been disbanded.

Primary Grades Show Increase

Official figures released by Rev. Arthur J. Heffernan, diocesan superintendent of schools, show that there are 45,973 children registered in the 115 parochial schools of the Hartford, Conn., diocese this year. This figure represents an increase of 2165 children over the registration of last year.

(Continued on page 26A)

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Catholic Education News

(Continued from page 24A)

A small part of this gain is traceable to new grades in four schools, but the big increase is in the extremely large enrollments in kindergartens and first grades. There are 915 more children in the kindergartens and 569 more in the first grades than there were a year ago.

HONORS AND APPOINTMENTS

Heads Jesuit Scientist Group

Rev. Bernard A. Fiekers, S.J., chairman of the department of chemistry at the College of the Holy Cross in Worcester, Mass., has been elected president of the American Association of Jesuit Scientists. The election was held at the 22nd annual meeting of the association at Georgetown

University in Washington, D. C. Members of the association include Jesuit scientists engaged in research and teaching in 25 Jesuit colleges and universities in the United States.

Promoted by Catholic University

Walter Francis Kerr of Evanston, Ill., who has been on the faculty of the speech and drama department of the Catholic University of America since 1938, and the author and director of many plays produced at the University theater, has been promoted to associate professor, according to Rt. Rev. Msgr. P. J. McCormick, rector of the university. Mr. Kerr is the author of the Broadway success, "Sing Out, Sweet Land," which he first produced at the university theater.

Dean of Women Appointed

Miss Marie A. Corrigan, an instructor in the department of education in the graduate school of arts and sciences at the Catholic University of

America since 1945, has been appointed dean of women. Miss Corrigan succeeds Dr. Eugenie A. Leonard who relinquishes the deanship to devote all her time to graduate courses in guidance with the rank of associate professor.

Dean Corrigan has more than 1300 lay and religious women students under her charge in all schools of the University during the 1947-48 academic year which opened October 1. In addition to her duties as dean, she will teach one course in student personnel work and also be in charge of the training program for women in counseling.

Australian Prime Minister Honored

Vigorous action by the United Nations toward world economic reconstruction was urged by Dr. Herbert V. Evatt, Australian Deputy Prime Minister, on September 29 when he received the honorary degree of doctor of laws from Fordham University. His Excellency Francis Cardinal Spellman presided at the ceremony, and Very Rev. Robert I. Gannon, president of Fordham, conferred the degree in the presence of 500 persons including Norman J. Makin, Australian Ambassador to the United States.

The degree was conferred in recognition of the Australian leader's "Ceaseless efforts to further the cause of international peace and better understanding among all nations, races and creeds throughout the world."

Swiss Elected Abbot Primate

Swiss Catholics rejoice over the election of Right Rev. Bernard Kalin, O.S.B., Abbot of Muri-Gries in South-Tyrol, as Abbot Primate of the Benedictine Order, which has taken place in Rome. He succeeds the late Abbot Primate Fidelis von Stotzingen, O.S.B., as representative of the whole Benedictine Order in the Eternal City. Abbot Kalin enjoys a high reputation in Europe as one of the most distinguished Catholic educators in Switzerland. For many years he taught philosophy, religion, and modern languages at the Institute of Sarnen whose regent he was from 1929-45. He is a prolific writer, mainly on philosophical topics, and two of his books are widely used in Swiss Catholic schools.

Benefactors' Medals Awarded

For the first time the University of St. Louis presented the *Fleur de Lis* medal, an award emblematic of meritorious achievement in connection with the university.

Recipients were Mrs. Edward J. Walsh, co-donor of the university's football stadium, and Capt. Joseph Streckfus. The newly inaugurated award is to become a symbol of the university's recognition of its benefactors.

Assumes New Position

Dr. Walter I. Murray, noted Negro educator and former member of the board of directors of the Gary, Ind., Catholic Youth Organizations, has been named principal of Dunbar school in Phoenix, Ariz.

Cardinal Stritch Awards Medal

Rev. Anthony Brizsko, pastor of Immaculate Conception Church in Chicago, was presented the medal Pro Ecclesia et Pontifice by His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, at ceremonies there in recognition of his work in establishing out of his own funds the Lithuanian College in Rome. The college was set up only three months ago while the priest was visiting Rome.

New College President

Sister M. Irmira, O.P., is the new president of Albertus Magnus College, New Haven, Conn. She succeeds Sister M. Samuel, O.P., whose term has expired.

Sister Irmira has been head of the department of chemistry for 21 years, and bursar for several years.

Christian Brothers' Appointments

Brother Gabriel, former director at Christian (Continued on page 27A)

Catholic Education News

(Continued from page 26A)

Brothers' High School at St. Joseph, Mo., was appointed to succeed Brother James of Mary as principal of Christian Brothers College in St. Louis. Brother James of Mary has moved to De La Salle Institute at Chicago where he is teaching American history. Brother James, formerly of St. Patrick's Academy of Chicago, is the new librarian at Christian Brothers College.

Dean of Gannon College

Dr. Maurice M. Hartmann of Washington, D. C., has been appointed dean of Gannon College in Erie, Pa. Assistant director of public relations for the National Catholic Community Service, he taught English at St. Louis University for six years prior to joining the NCCS in 1942.

New College President

Alumni Day, traditionally observed at St. John's College in New York on Columbus Day, was celebrated this year on October 13 when a formal welcome and reception were tendered Very Rev. Dr. John A. Flynn, C.M., who recently became the twelfth president of St. John's University. The new chief executive, from 1938 to 1942 professor of psychology at the college, has a host of friends among the "old grads," especially among those who attended the institution in the years immediately prior to and during the early days of the war. The class of 1941, many of whom studied under Dr. Flynn, were the official sponsors of the day.

Dean Assumes Duties

Sister Bridget Marie, S.S.N.D., assumed her duties as Dean of the College of Notre Dame of Maryland with the opening of this fall term. She is replacing Sister Mary Dominic, who has become a member of the faculty of romance languages at the Catholic University of America.

Educator Receives Award

Dr. Edward A. Fitzpatrick, president of Mount Mary College, Milwaukee, Wis., and editor-in-chief of THE CATHOLIC SCHOOL JOURNAL, will be given an award for distinctive service to education at the meeting of the DeWitt Clinton Alumni Association celebrating the fiftieth anniversary of the high school. This was one of the first three high schools established in old New York City (Manhattan and the Bronx) in 1897. It is customary for the association every five years to make this award for the distinguished service of its members in some major field of activity in American life.

Heads English Teachers

Father Charles Corcoran, S.J. of Marquette high school was re-elected president of the English Teachers Association of the Milwaukee archdiocese at the semiannual meeting of the organization.

AD MULTOS ANNOS

• REV. HENRY J. HAGEN, S.J., celebrated his golden jubilee as a member of the Society of Jesus at the Novitiate of St. Andrew-on-Hudson, Poughkeepsie, on September 27.

Born in Mankato, Minn., on March 13, 1881, he entered the Society of Jesus at the Jesuit novitiate in Prairie du Chien, Wis., at 16 years of age. He made his theological studies at Woodstock College, Md., and was ordained to the priesthood by His Eminence James Cardinal Gibbons on June 28, 1913. After spending his final year of special ascetical studies in Poughkeepsie, he taught Latin at Gonzaga High School, Washington, D. C., for 13 years. Later Father Hagen was assigned to Georgetown Preparatory School at Garrett Park, Md., and St. Joseph's College High in Philadelphia.

• Four Brothers of the Christian Schools from Manhattan College celebrated, on October 12, the



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BROTHER AUGUSTINE PHILIP is prodirector at Manhattan College, where he is head of the English department and assistant dean. He is also editor of the "Manhattan News Letter," a publication of the Alumni Society.

BROTHER A. THOMAS, director of the Cardinal Hayes library, has spent 20 years in library work. Following studies at the Vatican, he became successively director of libraries at Manhattan College, chairman of the engineering section of the Association of College and Reference Libraries, a member of the board of directors of the American Book Center, chairman of the Committee on the Catholic Periodical Index, president of the Catholic Library Association, and a mem-


ber of the General Committee on Eastern Rites and Liturgies.

Bursar and assistant-treasurer of Manhattan College, BROTHER C. FRANCIS is a charter member of the Catholic Economics Association. He also holds membership in the American Economic Association and the American Statistical Association. He teaches statistics in the Manhattan College of Business.

BROTHER CHRISTIAN OF MARY is principal of Manhattan College High School and has taught philosophy at Manhattan College. In 1936 and 1937 he was president of the Catholic High Schools Athletic Association. He has traveled and studied in Ireland, France, and Italy. While in Rome he had audiences with both Pope Pius XI

(Continued on page 28A)

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Catholic Education News

(Continued from page 27A)

and Pius XII and was present at the beatification of St. Frances X. Cabrini.

• **VERY REV. JOSEPH MCSORLEY, C.S.P.**, superior general of the Paulist Fathers from 1924 to 1929, celebrated the 50th anniversary of his ordination in New York on October 18.

During his busy half-century as a priest, Father McSorley has been a teacher, novice master, army chaplain, retreat master, and popular confessor in St. Paul's Church in New York, in addition to his administrative work. He is also widely known for his work as associate editor of *The Catholic World*, and for his devotional and historical writings.

• **REV. FRANCIS G. DEGLMAN, S.J.**, who is serving his 20th year at Creighton University, Omaha, Neb., observed the 50th anniversary of his entrance into the Society of Jesus on August 31. The formal celebration, however, was postponed for the benefit of the students, to October 2 and 3. All the priests assisting at the Mass on October 2 were former students of Creighton, and the altar boys were members of the class of 1928.

Rev. George A. Deglman, S.J., of Rockhurst College, a brother of the jubilarian, was present for the occasion. They came from a family of eleven at Mankato, Minn. Two of their sisters are nuns.

REQUIESCANT IN PACE

Good Shepherd Sister Dies

Funeral services for **SISTER MARY ST. MADELINE (KELLY)** were held October 2 at the chapel of the Convent of the Good Shepherd, Albany, N. Y. Born in Somerville, Mass., Sister St. Madeline

entered the order in Peekskill, N. Y. She served for 10 years at the Good Shepherd Convent in Morristown, N. J., and has been stationed for the past seven years at St. Ann's School of Industry, Albany.

A Family of Religious

Word has been received in Montreal, Quebec, Canada, of the death in Uganda of **BROTHER CHARLES JULES**, who devoted the last 21 years to the work of the Brothers of Christian Instruction in the African missions. Brother Jules, who was the founder of his community's mission work in Uganda, was one of a family of nine children, all of whom entered religious life.



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For the Secretary of the Treasury

College Administrator

REV. CONRAD O'LEARY, O.F.M., faculty and administrative member of St. Bonaventure College for 19 years, died, September 25, at St. Clare's Hospital, New York City. He was buried September 29, at Alleghany.

At the college he had been dean of the philosophy department, director of the college farm and commissary, and a member of the board of operations. He was also pastor of Sacred Heart Church at Knapps Creek and administrator of St. Bonaventure cemetery. Father Conrad was born June 30, 1897, in Meriden, Conn., and was ordained at Buffalo, May 29, 1926.

Well-Known Educator

SISTER MARIE DE LA SALLE MAHER, of the Sisters of St. Joseph, community supervisor of schools, died at St. Vincent's Hospital in Manhattan, N. Y., and was buried October 2. In addition to her work as supervisor of schools she compiled and edited the *"Ecclesia Latin Reader"* in an effort to acquaint high school students with the writings of the Evangelists and the Latin Fathers of the Church. Sister Marie was born in Marlboro, Mass., and held the degree of doctor of philosophy from Fordham University.

Sister 64 Years

SISTER MARY ALUIGI, who entered the Sisters of Charity of Our Lady Mother of Mercy, 64 years ago, died, September 26, at St. Joseph's Convent, Willimantic, Conn. Born in Willimantic August 20, 1861, she made her final religious vows July 31, 1886, at the order's mother house in Tilburg, Netherlands. For nine years she was stationed at St. Clare's Convent, Pantasaph, England, where she was head of the orphanage. Sister Aluigi's teaching career of more than 40 years was spent chiefly in the parochial schools of Taftville and Willimantic.

(Concluded on page 30A)



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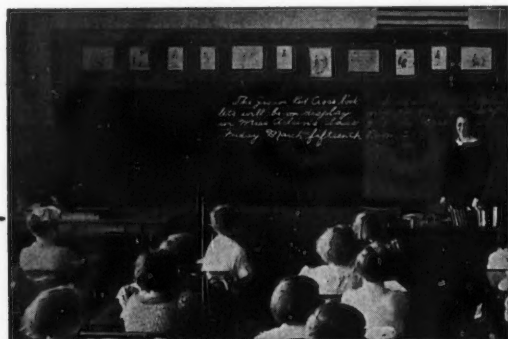


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Catholic Education News

(Concluded from page 28A)

Classroom Teacher

The funeral of SISTER BERTHILLA KREMER of St. Ann's Academy, Wilkes-Barre, Pa., was held October 2 in Scranton. Sister Berthilla was born in Pottsville and taught in many schools conducted by the Sisters of Christian Charity.

Rector of Seminary

A solemn Requiem Mass for VERY REV. PHILIP J. GALLAGHER, rector emeritus of Mount St. Mary's Seminary, Emmitsburg, Md., was offered in the college chapel October 4.

Ten years after his ordination, Father Gallagher returned to the college where he had been a student, as professor of philosophy, and in 1917 was appointed spiritual director of the seminary. From 1921 to 1930, he served as rector of St. Matthew's Church, Conshohocken, Pa. He was then named rector of Mount St. Mary's, a post which he occupied until his retirement this year.

Worked for School

REV. H. N. PFEIFER, 66, dean of Door County, Wis., Catholic parishes, died in Sturgeon Bay on the eve of realizing a project for which he worked 25 years—a graded school on Sturgeon Bay's west side.

Brother Superior

The man who first set Babe Ruth's steps on the road to baseball immortality is dead. BROTHER GILBERT, C.F.X., 62, died October 19 from a cerebral hemorrhage while kneeling in his pew during retreat services at Keith Academy, Catholic boys' high school, where he had been superior for nine years.

In New York, Ruth said, "His death comes as a great personal shock. It deprives America and the kids of a great man."

It was back in 1914 when Brother Gilbert took time off from his baseball coaching at Mount St. Joseph's College in Baltimore to look over a couple of protégés at near-by St. Mary's Industrial School. Brother Gilbert spotted a gangling left-handed catcher with a great throwing arm. On the strength of the 19-year-olds performance that afternoon, Brother Gilbert took him to his friend, Jack Dunn of the Baltimore Orioles of the International League. Dunn made a pitcher of the youngster who later was to become the game's greatest home run hitter.

Born Philip Cairnes in Somerville, Mass., Brother Gilbert entered the Order of St. Francis Xavier 46 years ago.

Seminary Professor

REV. HENRY BERNARD RIES, 88, of St. Francis Seminary died October 25 after a long illness. Before his retirement in 1939, Father Ries was professor of languages and mathematics at the seminary. Born in Milwaukee, May 17, 1859, he studied at Mount Calvary seminary near Fond du Lac, Wis., and also at St. Francis. He was ordained June 24, 1883. Twenty years later Father Ries returned to the seminary, where he taught until his retirement, after serving at Springfield Corners, Dane, and Lodi, Wis. For many years he held the position of diocesan examiner of catholic publications.

Saved Negro Mission

REV. ROGER GANS, O.F.M. CAP., who was living at St. Benedict the Moor Mission, Milwaukee, Wis., died October 21 at the age of 78.

He joined the Capuchin Order in 1908, nine years after his ordination as a secular priest. He taught at St. Lawrence College, Mt. Calvary, Wis., erected a school at St. Joseph, Wis., and a church at St. Peter, Wis., and was superior of the monastery and pastor of St. Elizabeth's Church in Milwaukee from 1918 to 1924.

While he was definitor of the province, the superior seriously considered closing St. Benedict the Moor Mission because of financial difficulties. Father Roger strenuously advocated its continuance and volunteered to guide it. Thus he has been called the second founder of the Mission.

(Concluded on page 34A)

Guided Reading

A Moral Evaluation of Current Books

This is the latest list of books reviewed by the Cathedral Book Club, 730 North Wabash Ave., Chicago 11, Ill.

CLASS A-I

Unobjectionable for All

An American Saint (Life of Mother Cabrini), Mabel Farnum
Catholic Picture Dictionary, Father Pfeiffer
Dust on the King's Highway, Helen C. White
Game Cock, The, Michael McLaverty
I Remember Distinctly, Allen and Rogers
In the Hands of the Senecas, Walter Edmonds
Major Trends in American Church History, Francis Curran, S.J.
Most Worshipful of all Praise, Vincent McCorry, S.J.
No Lasting Home, Joseph Dever
Paradise Alley, John Sheridan
Preface to Religion, Rt. Rev. Msgr. Fulton J. Sheen
Progress of the Jesuits, The, James Brodrick
Saint Thomas Aquinas, Gerald Vann, O.P.
Silver Fountains, Dorothy Mackinder
Singing Waters, Anne Bridges
Sisters of Maryknoll, Sister Mary de Paul Cogan
Sisters in My Crown, Joe David Brown
The Art of Happy Marriage, James Magner
The Living Wood, Louis de Wohl
The Miracle of the Bells, Russel Janney
The Son of God, Archbishop Goodier, S.J.
The Parish Priest of Ars, Mary Windeatt
The Prince of Peace, Archbishop Goodier, S.J.
Tin Flute, The, Gabrielle Roy
Vespers in Vienna, Bruce Marshall
Woman of the Pharisees, The, Francois Mauriac

CLASS A-II

Unobjectionable for Adults

Christ Stopped at Eboli, Carlo Levi
How Green Was My Father, David Dodge
Inside U. S. A., John Gunther
(While you may not agree with author's observations, interesting reading.)
Kingsblood Royal, Sinclair Lewis
Life of Thomas E. Shields, The, Justine Ward
Mrs. Mike, Benedict and Nancy Freedman
Natural Desire for God, The, St. Thomas Aquinas
Prince of Foxes, Samuel Shellabarger
Proud Destiny, Lion Frechtwanger
St. Patrick of Ireland, Dr. Gogarty
Reports on the Germans, William L. White
There was a Time, Taylor Caldwell
Where is Truth, Elizabeth Britt
(Too deep for general reading.)

CLASS B

Objectionable in Part

Adversary in the House, Irving Stone
Catholic Looks at the World, A, Francis McMahon
Creatures of Circumstance, Somerset Maugham
Drums of Destiny, Peter Bowne
Friends and Lovers, Helen MacInnes
Gentleman's Agreement, Laura Hobson
Give Us Our Dream, A. Goertz
(Objection: Mundane standards of characters.)
House Divided, Ben Ames Williams
Let Him Be, The, The, Nancy W. Ross
Lifely Lane, Maura Laverty
(Sordid.)
Moneyman, The, Thomas Costain
(Objection: Bad philosophy.)
Silver Nudes, Norah Loftis
The Gallery, John Burns
The Last Days of Hitler, H. R. Trevor-Roper
(False doctrines about the Catholic Church.)

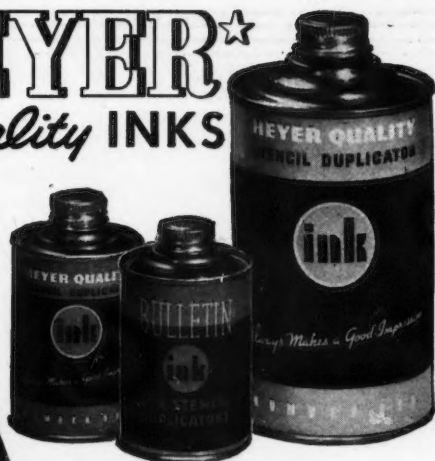
CLASS C

Wholly Objectionable

An Essay on Morals, Philip Wylie
(Objection: So-called scientific denial of God by a man who is not a scientist.)
Dull the Sharp Edge, Ellen Marsh
(Objection: Too much introspection with the neurotic.)
Gus the Great, Thomas Duncan
Knock on Any Door, Willard Motley
Miracles, C. S. Lewis
Moon Gaffney, Harry Sylvester
(Objection: Anticlericalism too drawn out and very dangerous. Poor taste.)
Story of Mrs. Murphy, The, Natalie Scott
(Objection: No purpose in book; story of alcoholic, but no solution is offered.)
The Age of Reason, Jean Paul Sartre
The Big Sky, A. B. Guthrie
The Bishop's Mantle, Agnes Turnbull
The Bright Promise, Richard Sherman
(Overstuffed with vulgarity and sex.)
The Harder They Fall, Budd Schulberg
(Extremely vulgar.)
The Heller, William Henning
(False and vulgar estimation of modern youth.)
The Heretics, Humphrey Slates
The Vixen, Frank Yerby
Way of Life, A. Hamilton Gibbs

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For brief reference use CSJ-1210.

EDUCATIONAL MATERIALS CATALOG

Hot off the presses is the new 40-page Milton Bradley Educational Materials catalog. The new book is arranged in 19 sections that cross list some 250 school items. As an added feature of interest to educational personnel, the nine winning drawings from the nationwide "America the Beautiful" crayon art contest are reproduced in the catalog. Copies of the catalog may be obtained from:

Milton Bradley Company, Springfield, Mass.

For brief reference use CSJ-1211.

RCA FELLOWSHIP AWARD

The first RCA Victor employee to be awarded an RCA Fellowship under a new graduate plan established by the board of directors of the Radio Corporation of America has been announced by Frank M. Folsom, executive vice-president in charge of the RCA Victor division. First to be

appointed an RCA Fellow is Harry J. Woll, advanced development engineer at the company's Camden plant.

The RCA Fellowship plan was established in January, 1947, for the purpose of encouraging RCA engineers to obtain advanced degrees and to help in the recruiting of young engineers for research and development. Under the plan Mr. Woll will devote the 1947-48 academic year to graduate studies at the University of Pennsylvania, working toward the Ph.D. degree. During this period he will be on leave of absence from RCA Victor to give full time to study and research. The Fellowship provides a contribution by RCA of \$1,800, in addition to approximately \$600, for tuition, fees, and other expenses.

MANAGER OF EDUCATIONAL SALES

Milton Bradley Company has announced the appointment of Hugh F. Bohner as assistant manager of its school education department. Mr. Bohner is a graduate of the University of Cincinnati with a major in ceramics. Since 1946 he has been a salesman for Milton Bradley Company in and near Pennsylvania. As assistant manager, he will be at the company's main office at Springfield, Mass.

OLD LETTERING CHARTS

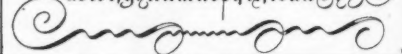
The C. Howard Hunt Pen Co., Camden, N. J., manufacturers of lettering, artist's, and Speed-ball pens, are making available reproductions of charts taken from a book of 17th Century Lettering and Fine Writing. This book by Richard



aa bb cc dd ee ff gg hh ii ll mm nn oo pp

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Novissima tua memorare:
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Daniel was presented to Charles II, at the Court at White-Hall, October 24, 1663. Present-day ornamental testimonials, diplomas, and engrossed documents differ very little from these interesting seventeenth-century examples. Six of these charts are now available.

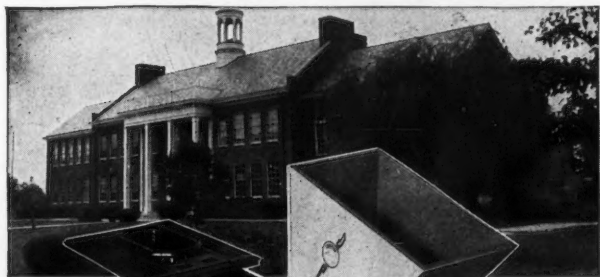
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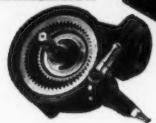
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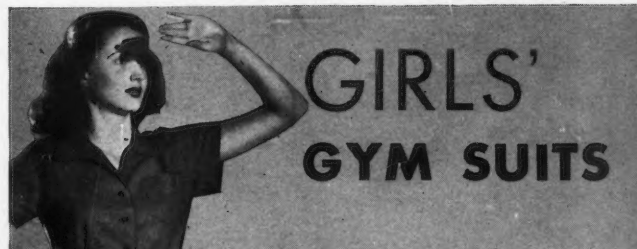
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Production, Service, and Sales News for School Buyers

(Concluded from page 32A)

NEW DUPLICATING WORKBOOKS

Ditto, Inc., announces the addition to its line of ten new workbooks for use on direct process or fluid type duplicating machines. The new books are: (preprimer)—*A Book of Little Books*; *Getting Ready for Reading* (preprimer); *A Workbook for the First Grade*; *Directed Study Lessons in Phonics*, Books I and II; *Language for Grade II and Grade III*; *Playing With Numbers*; *Beginners Lessons in Arithmetic for the First Grade*; *Arithmetic for the First Half of Grade II*; and *Arithmetic for the Second Half of Grade II*.

These Ditto books are printed through Ditto direct process carbon and will reproduce up to 300 copies from one original on direct process liquid machines. To increase cleanliness and length of life of the books, Ditto has removed the carbon and bound the pages so that there is little or no rubbing. The pages are slip-sheeted to prevent offset. The masters will last a long time and may be used repetitively—25 copies today, 25 copies six months from now, and so on.

A new folder, "Ditto Workbooks" may be obtained from:

Ditto, Inc., 2250 Harrison St., Chicago, Ill.
For brief reference use CSJ-1213.

COURSE IN AUDIO-VISUAL TEACHING AIDS

One hundred twenty-four educators representing 31 states and one province of Canada enrolled in the 1947 summer course, Audio-Visual Teach-

ing Aids in the Classroom, at Northwestern University. C. R. Crakes, Educational Consultant, DeVry Corporation, again served as instructor for this course.

EDUCATIONAL SALES DEPARTMENT

Creation of a new Educational Sales Department of RCA Victor is announced by Frank M. Folsom, executive vice-president in charge of the RCA Victor Division of the Radio Corporation of America.

The newly created product department will have direct sales responsibility for specialized RCA audio-visual equipment and materials, and in addition will develop and sell new and improved products especially adapted for the educational field.

At the same time, Mr. Folsom announced the appointment of William H. Knowles, well known in the audio visual equipment field, as general manager of the new department. For the past

year he has been manager of the company's educational sales activities. Harry E. Erickson, specialist in audio-visual equipment, has been appointed sales manager of the department. Gordon W. Butler, formerly in charge of the company's personnel and sales training programs employing audio-visual equipment, has been appointed merchandise manager.

HYLOPLATE LITE SITE CHALKBOARD

Lite Site is the well-known Hyloplate chalkboard in a new lighter and brighter cool green. The result of research, the new color reduces the visual adjustment between chalkboard and walls; and thus conforms to the prescribed brightness ratio. Lite Site has been used, experimentally, in classrooms for several years before being put on the market.

Weber Costello Co., Chicago Heights, Ill.
For brief reference use CSJ-1215.

Catholic Education News

(Concluded from page 30A)

St. Xavier College Sister Dies

Funeral services for SISTER M. PAUL, R.S.M., head of the art department of St. Xavier College in Chicago and a noted art leader, were held September 12. After completing her elementary, high school, and college work at St. Xavier's, she did graduate work in art at the University of Chicago and Loyola University from which she received her master's degree. After completing her studies in Paris, she was assigned to St. Xavier College where she recently completed 40 years of service.

Four Sisters in Religion

SISTER MARIE JOSEPH, who died at the mother house of the Little Franciscan Sisters of Mary, in Baie St. Paul, Quebec, Canada, was one of four sisters who were members of the same community.



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THE DIFFERENCE

A Refreshing, Cool, Green Chalkboard

